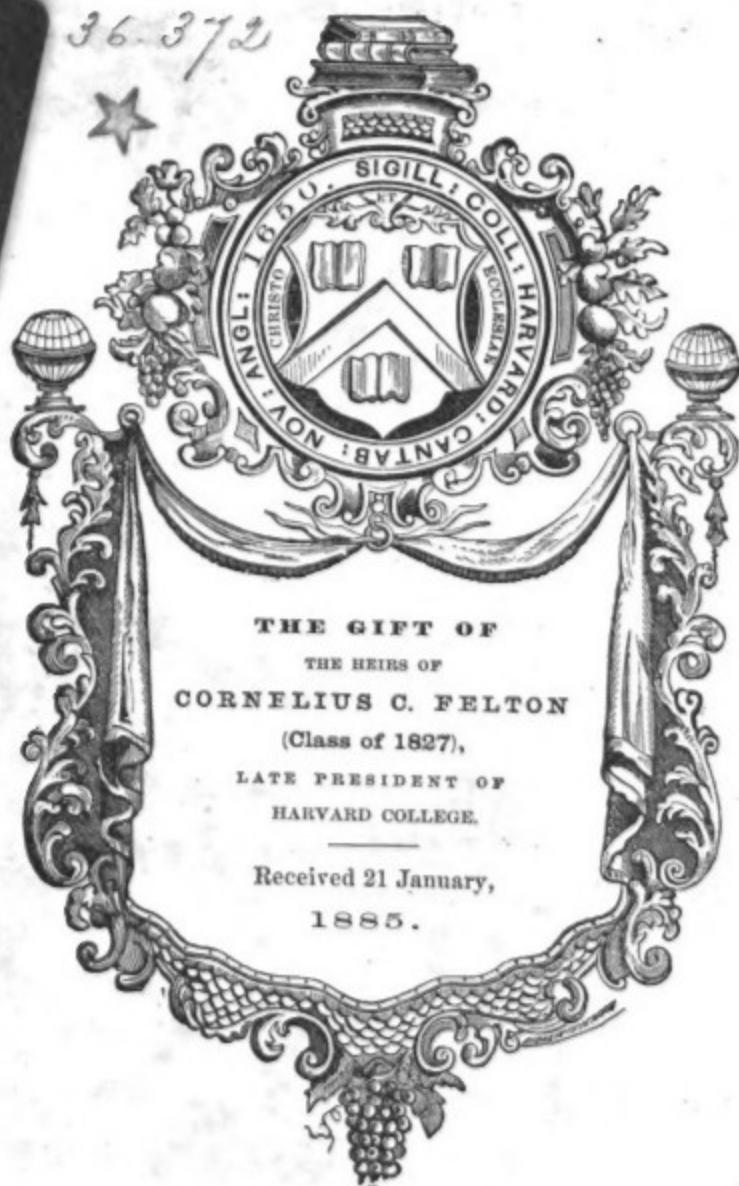


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IN writing words united by crasis, as  $\kappa\acute{\alpha}\tau\iota$ ,  $\kappa\acute{\alpha}\nu$ ,  $\kappa\acute{\alpha}\gamma$ , Orthography of  $\kappa\acute{\alpha}\tau\iota$ , i. e.  $\kappa\acute{\alpha}\varepsilon\tau\iota$ ,  $\kappa\acute{\alpha}\dot{\iota}\nu$ ,  $\kappa\acute{\alpha}\dot{\iota}\gamma$ , etc., I have followed the method observed in the more ancient MSS. The iota  $\kappa\acute{\alpha}\nu$ , ought never to be added, unless  $\kappa\acute{\alpha}$  forms a crasis  $\kappa\acute{\alpha}\nu$ , with a diphthong [containing an iota, Porson should have added:] as  $\kappa\acute{\alpha}\tau\alpha$  for  $\kappa\acute{\alpha}\varepsilon\tau\alpha$ . This observation has been made by Dawes and others before him. About the end of the thirteenth century, copyists began to subscribe the iota, which before that period was either annexed, or omitted: for there were two sects of Grammarians: by one the iota was added to datives and infinitives, by the other not. But all ancient MSS. agree in this, that even those which scrupulously retain  $\mu\acute{o}\sigma\eta\iota$  and  $\delta\rho\alpha\iota\nu$ , have not the iota in  $\kappa\acute{\alpha}\nu$ ,  $\kappa\acute{\alpha}\pi\epsilon\tau\alpha$  and similar cases.

'As, after Pierson and Brunck, I have always Ortho-written without a diphthong; this rule I have also observed in  $\dot{\alpha}\varepsilon\tau\delta\varsigma$ ,  $\kappa\lambda\acute{\alpha}\omega$  and  $\kappa\acute{\alpha}\omega$ . I have asserted and asserted that the vowel in  $\dot{\alpha}\varepsilon\iota$  is common: this is also the case in  $\dot{\iota}\omega\mu\acute{\alpha}\iota$ ,  $\dot{\iota}\alpha\tau\delta\varsigma$ ,  $\lambda\acute{\iota}\alpha\iota$ , etc. Valckenaer, Diatrib. p. 65. is mistaken in saying, that all the places of Euripides, in which the first syllable of  $\lambda\acute{\iota}\alpha\iota$  is long, admit of easy emendation. The very place which he cites admits of none.  $\Gamma\acute{u}\nu\acute{\alpha}\iota$ ,  $\tau\acute{\iota}$ ,  $\tau\acute{\iota}\lambda\acute{\iota}\alpha\iota$   $\kappa\acute{\alpha}\iota$   $\phi\acute{u}\lambda\acute{\alpha}\sigma\sigma\acute{\iota}\theta\acute{\alpha}\iota$   $\phi\acute{\theta}\acute{\iota}\nu\acute{\o}\nu\acute{\o}\nu$ . (Antiop. Fr. xx. 2.) The particle  $\tau\acute{\iota}$  (or  $\gamma\acute{\iota}$ ) which he adds for the sake of emendation, even if it were found in every Ms., ought to be discarded; because it can never stand as the second syllable of Eurip. Hec.

A

*a trisyllabic foot, in a senarius.* The following exceptions occur: Menander in Stobæus cxvi. p. 475. Ἡμᾶν τόγε φρονεῖν ἀσφαλέστερον ποιεῖ. Philemon *ibid.* cviii. p. 455. Εὐ τῷ τό, τε κακὸν εὖ φέρειν καὶ τάγαθον. Alexis in Athen. vi. p. 237. C. Νοεῖς τό, τε γένος καὶ τὸ πρᾶγμα; καὶ μάλα: (for thus the passage must be read.) But the ancients abstained entirely from this license. Aristophanes has once commenced a senarius with ὥστε μετέχειν, Plut. 345. : once with οὔτε γὰρ ὁ μισθὸς 410. but instances of this kind are exceedingly rare. [Another instance occurs in Eur. Bacch. 285. "Οὔτε διὰ τοῦτον τάγαθον ἀνθρώπους ἔχειν, on which see Elmisl.] Observe also, that *neither τε nor γε can be the first syllable of a trisyllabic foot in trochaic metre.* To return to ἀεί. Hermann has cited an apposite passage from a Ms. Etymologicum in Koen on Gregor. p. 23. Ιστέον ὅτι ιβ φωναῖ εἰσι τοῦ ἀεί. ἔστι γὰρ αἰεὶ καὶ αἰὲν καὶ αἰὲς ποιητικῶς καὶ ἀεὶ συνεσταλμένον [καὶ ἀεὶ ἐκτεταμένον] καὶ ἀεὶ παρὰ τοῖς λίολεῦσται. Suidas: Ἀεί· τούτου οἱ φωναῖ.

The second pers.  
pres. ends  
in ει,  
not η, in  
Attic  
Greek:

*Brunck has always terminated the second person of the future passive indicative in ει, instead of η: I have also reduced the second person of the present to the same form.* For analogy requires a short vowel in the indicative, but a long one in the subjunctive: τύπτομαι, τύπτει, τύπτεται, τύπταμαι, τύπτῃ, τύπτηται. Or granting that the Attics were at liberty to contract τύπτεαι into τύπτῃ or τύπτει, which contraction do you consider them likely to prefer? Undoubtedly that which would distinguish the different moods. The authority of MSS. is of no weight on this point. The editions of Aristophanes uniformly exhibit ει for η. And yet there are few places where the latter termination is not extant in some Ms. On the other hand in the Tragedians MSS. not unfrequently give ει for η.

Aug-  
ment  
not  
omitted  
in Attic  
Greek.

In the Hecuba, as I have edited it, no instance occurs, either of the omission of the augment, or of an anapest admitted into the even places of senarii. The only place in this play (578.) which favors the former license is corrected by Brunck, in general a warm supporter of it. Since instances are exceedingly rare,

and of these three are found in the Bacchæ, the most corrupt of all plays, I am convinced that it is *unlawful in Attic Greek to drop the augment*. Perhaps I ought to except χρῆν, which, as well as ἐχεῖν, was in use upon the Attic stage, both among Tragic and Comic writers, e. g. Hermippus, Athen. viii. p. 344.

D. Τοὺς μὲν ἀρ' ἄλλους οἰκουρεῖν χρῆν, πέμπειν δὲ Νόθιων ἐν ταῖς ὁνταῖς: thus correctly in Aldus's edition, in recent ones incorrectly ἐχεῖν. With respect to Brunck's observation, that there are some words, which generally drop the augment, I remark, that those words which never had an augment, cannot be said to drop it. *The Attics always say ἀνωγα, not ἵνωγα, but resume the augment in the pluperfect*, OEd. C. 1598. Similarly, to καθεξόμην, καθήμην, καθεῦδον, the Tragic writers do not prefix the augment; the Comic prefix or omit indifferently. Brunck is therefore wrong on Æsch. Prom. 229. Soph. OEd. C. 1597. *The Attics sometimes admit a double augment, as in ἵνεσχόμην, ἀνεσχόμην, both of which are in use in Tragic writers*: but ἡνεχόμην, which Pierson on Moeris p. 176. would introduce into Sophocles, Aristophanes, and Plato, with the approbation of Brunck, is a decided barbarism. Aldus and the *membranæ* have ἡνσχόμην, the old Scholia ΗΣΧΟΜΗΝ. Some MSS. ισχόμην, well enough, did not Eustathius afford a better reading ἐσχόμην, at Il. E. p. 529, 18=400, 52. The corruption of ισχόμην into ἡσχόμην, which Eustathius notices as a various reading, gave rise to those monstrous absurdities, ησχόμην, ḥνσχόμην, and what not? The verse of Aristophanes (Lysistr. 508.) is corrupt. MSS. have either ἡνεσχόμεθα or ἡνειχόμεθα, although Brunck and Invernizius do not notice the fact, but retain ἡνεχόμεθα from Kuster's interpolation. In Plato's Charmides p. 162. D. HSt. ἡνέχετο is merely a typographical error of the Frankfurt edition, the simple letter χ being put for the connexion ς: for all the rest have rightly ἡνέσχετο. [Thus παρέχετο for παρέσχετο in the same ed. Tim. p. 1084. C.]

With respect to the other question, as far as regards the Hecuba, in neither of the instances where <sup>not ad-</sup> Brunck has either admitted or retained the anapest,

into the even places are MSS. consistent. In one 782. his reading rests only on one Ms. in the other 381. (*τοῦνομα* for *ὄνομα*) there is sufficient authority for *ὄνομα*, were authority necessary on so trivial a point. But since this question involves many others, I will investigate the subject minutely, and lay down the chief rules for iambic, trochaic, and anapestic metres.

**Rules for Iambic Metre.** A pure iambic *senarius*, or trimeter, consists of six iambuses;\* or three metres, or *dipodiae*:

Eur. Hec. 14. 'Τπεξέπεμψεν, οὐτε γὰρ φέρειν ὅπλα.

To lessen the difficulty of composing under such restrictions, the writers of iambic verse introduced two licenses:

1. The admission of a spondee into the uneven places.†

2. The substitution of a tribrach for an iambus, being isochronous.‡

The old Iambic writers, Archilochus, Solon, Simonides, seldom availed themselves of these licenses; the Tragic writers much more frequently.

Next, the spondee was resolved in the first foot into a dactyl or anapest; in the third, into a dactyl only; but in the fifth, neither into a dactyl or anapest.

**Dactyl not admitted in the fifth foot.** With respect to the inadmissibility of a dactyl in the fifth foot, there are scarcely three examples which oppose the rule. A line attributed by critics to Euripides as the words of Hippolytus, (rather of Phædra to the nurse: cf. Schol. Hippol. 602.) inserted by Zenobius, Diogenianus, Suidas and Apostolius among their proverbs, but not cited from Euripides, "Ακαίρος εὗνοι" οὐδὲν ἔχθρας διαφέρει. But to whomsoever it belongs,

\* Horace, A. P. 251.

Syllaba longa brevi subjecta vocatur iambus,  
Pes citus: unde etiam trimetris accrescere jussit  
Nomen jambeis, cum senos redderet ictus,  
Primus ad extremum similis sibi.

† Horace A. P. 255.

Tardior ut paulo graviorque veniret ad aures,  
Spondeos stabiles paterna in jura recepit.

‡ "The Tragic poets, however, do not often admit more than two trisyllabic feet into the same verse; and never, if our observation be accurate, more than three." Elmsley's Review of Porson's *Hecuba*.—Edinb. Rev. No. XXXVII.

it is not a line of Euripides, or any Tragic writer. Another passage of Euripides, introduced by Barnes and Musgrave among the fragments, is extant in Stobæus cxvi. p. 477. *Τηρεῖν μὲν ἔτέρους οἱ γέροντες δυνάμεθα, Ἡμεῖς δὲ ἀπολαύσιν ὅν ἔχουσιν, οἱ νέοι.* But it is well known, that the margin of Stobæus is often wrong in names; and a doubt can scarcely be entertained by any one that these are the words of a Comic writer. The only instance, I believe, that exists in the remaining plays, is Iph. A. 1632. *Χρὴ δέ σε, λαβοῦσαν τόνδε μόσχου εὐγενῆ.* This line I consider as spurious: but correct *εὐγενῆ*. It may be said that Comic writers very often transgress this rule. True. But this very circumstance makes it probable that the Tragic writers observed it.

But if the Tragic writers admit a dactyl into the *Anapest* first and third foot, and yet exclude it from the fifth, pest excluded I infer, that if they avoid an anapest in the third foot, from an anapest must be excluded from the fifth. I shall therefore content myself with proving that the rule holds good for the third foot. *A fortiori*, if the third and fifth exclude an anapest, the second and fourth will.

The following are the instances in Æschylus and Sophocles of an anapest in the third foot:

Æsch. Prom. 246. *Καὶ μὴν φίλοις ἐλεεινὸς εἰσορᾶν ἔγώ.*

Agam. 664. *"Ηρεικον" αἱ δὲ κερατυπούμεναι βίᾳ.*

Choëph. 421. *"Εκοψε κομμὸν" Αρειον, εἴτε Κισσίας.*

654. *Εἴπερ φιλόξενος ἐστιν Λιγύσθου βίᾳ.*

Eumen. 896. *Πάσης ἀπήμον' οἰξύος· δέχου δὲ σύ.*

Suppl. 800. *Πρὸς ὃν νέφη δι' ὑδρηλὰ γίγνεται χιῶν.*

In Plut. de Consol. p. 106. C. *"Οσπερ μέγιστον ἵαμι τῶν πολλῶν κακῶν.*

Soph. Ajac. 524. *Οὐκ ἀν γένοιτό ποθ' οὗτος εὐγενῆς ἀνήρ.*

Œd. T. 248. *Κακὸν κακῆς νιν ἀμοιρον ἐκτρίψαι βίου.*

Philoct. 1288. *Πῶς εἴπας; οὐκ ἄρα δεύτερον δολούμεθα;*

In Hesych. v. ἀντίπλαστον. *Τὸν ἀντίπλαστον ἔχει νόμον κεκμηχότων.*

In Prom. 246. *ἐλεεινὸς* is a word unknown to the Attics, who always use *ἐλεινὸς*, even in anapestic or dactylic measure: in dactylic, Soph. Phil. 1130. *Ἡ*

που ἐλεινὸν ὄρᾶς, φρένας εἴ τινας: in anapestic, Aristoph. Ran. 1095. δάχι' ἀμπίσχων, ίν' ἐλεινοί: in heroic, Hom. H. in Cer. 283. (264.) Τοῦ δὲ κατίγγυται φωνὴν ἔσάκουσαν ἐλεινήν. Ignorant transcribers, acquainted with scarcely any kind of metre but the Homeric, have changed nearly all the Attic forms into Ionic. For instance, ὡ μέλε, is a frequent ending of an iambic verse: yet instead of this, although the metre should have checked their presumption, MSS. frequently give, ὡ μέλε, or worse still, ὡ μέλαιε. As from δέος is formed δεινός, from κλέος κλεινός, so from Ἀλεος ἐλεινός. The Attics never use δεινός, κλεινός, and therefore not ἐλεινός.

In the Agam. the error is similar. *Compounds from κέρας do not admit ω*, but either κέρας is retained entire, which is the case before the labials β and φ: or sometimes the last syllable of the old genitive κέρεος is dropped (κερεαλκής), sometimes the last letter of the old nomin. κέρας. The Attics therefore say κεροβάτης, κερόδετος, κερουλκός (Eur. Or. 268.), κεροφόρος, and consequently κεροτυπεῖν. Of less frequent occurrence, yet genuine, are κεράσβολος (from Plato) and κερασφόρος, Eur. Phoen. 255. Soph. in Aelian. N. A. vii. 39. "Αρασα μυκτῆράς τε καὶ κερασφόρους Στόρθυγγας εἰρφ' ἔχηλος. Similarly in the compounds of κρέας. The Attics never say κρεωδαισία, κρεωκοπεῖν, κρεωπώλης, κρεωστάθμη, but always use the short vowel. Words of this sort never occur in Pollux, without one Ms. at least substituting ο for ω. Wasse on Thuc. ii. 84. quoting this passage of Aeschylus, writes κεροτυπούμεναι.

Choëph. 421. Either transpose, \*Ἐκοψ' Ἀρειον κορμὸν, [thus Blomf.] or read, which connects the sentence better, Κομμὸν δ' ἐκοψ' Ἀρειον.

654. Since Aldus and Robortellus have edited φιλόξεν' ἔστιν, read with a slight alteration, φιλοξένη στιν: [φιλόξενός τις Blomf.] Copyists have not unfrequently introduced an error of this kind, through ignorance that a long vowel cannot be elided. Thus they have given γράμμ' ἔστι, χρεῖ' ἔστιν, Ἐρμ' ἔμπολαιε, for γραμμή στι, χρεία στιν, Ἐρμα μπολαιε. It is true that the Attics generally make adjectives of this kind

(*derivatives and compounds*, ἀπόβλεπτος Hec. 355.) of the same form in the masculine and feminine. The ancients do not always observe this rule. Theognis init. Ἀρτεμι θηροφόρη: Pind. Nem. iii. 3. πολυξέναν Αἰγίναν: Athen. xiii. p. 574. A. πολύξενας νεάνιδες.

Eumen. 896. Πάσης ἀπῆμον' οἰζύος δέχου δὲ σύ. *The Attics always said οἰζὺς, οἰζυρὸς, not οἰζὺς, οἰζυρός: as also οἰς, οἰστὸς, Οἰκλῆς, Οἴλευς.* The Aldine edition has οἰζύος. See the note on Med. 634.

Suppl. 800. Aldus and Robortellus rightly, νέφη δ' ὑδρηλά. Should however the repetition of the particle δὲ be objected to, I observe that it is in opposition to what precedes, and has the force of ἀλλά. The meaning is: *Utinam mihi sedes esset in æthere, sed sedes ejusmodi, ubi nubes aquosæ in nivem vertuntur:* the Chorus thus restrains its wish, lest it should seem to aspire to the lot of the gods. The verse however would admit of this correction, by rejecting the particle, Πρὸς δὲ χιῶν ὑδρηλὰ γίγνεται νέφη. [“The particle originated from a misunderstanding of the numeral letter, directing the transposition of νέφη to the fourth place in the order of the words.” Schæf.]

In the fragm. read μέγ' ἔστ' ἴαμα, as Grotius has corrected it, Excerpt. p. 55.: or “Οσπερ μέγιστον φάρμακον πολλῶν κακῶν, if, as I suspect, the word ἴαμα belongs to a later age and was unknown to the old Tragic writers.

Soph. Aj. 524. This verse may be corrected by transposition in several ways:

Οὐκ ἀν ποθ' οὗτος εὐγενῆς γένοιτ' ἀνήρ.

Οὐκ ἀν γένοιτ' ἀνήρ ποθ' οὗτος εὐγενῆς.

Οὐκ ἀν γένοιθ' οὗτος ποτ' εὐγενῆς ἀνήρ.

The latter arrangement is rather favored by Suidas v. *Mνῆστις*, in the Milan ed., where ποτε is omitted. But a Ms. of Suidas in the Library of Corpus Christi College, Oxford, removes every difficulty, by reading, with the exception of οὐπω for οὐποτε, a common error, (see Hec. 1260.) Οὐποτε γένοιτ' ἀν οὗτος εὐγενῆς ἀνήρ. Hermann again, Praef. ad Hec. p. 65. has produced from the *Codex Augustanus* another reading, Οὐκ ἀν γένοιτ' οὐ οὗτος, to which I have no objection.

Œd. Tyr. 248. The whole passage runs thus:

Κατεύχουσι δὲ τὸν δεῖρανότ', εἴτε τις  
Εἰς ὁν λέλυθεν, εἴτε πλεύσον μέτω,  
Κακὸν κακῶς νῦν ἀπορεῖ ἐκτρίψει βίον.

The pronoun not being necessary, some may propose to expunge it. But I consider it as so elegant an addition, that I should prefer any remedy to its removal. It is defended by Trach. 287. *ATTON* δὲ ἔκεινον, εὐτ' ἀν αγνάξιοντα· *P*εζος τατράῳ Ζηνὶ τῆς ἀλώσεως, *Φ*ρονι ΝΙΝ δὲ γένοντα. Take but one letter away, and restore *ἀπορεῖ*, a word which occurs in Eur. Med. 1395. *ἀμαρτεῖ* is in Soph. Phil. 182. Eur. Hec. 421.

In Philocetes either read *ἀφ' οὐ*, or erase the negative particle. The former I think nearer the truth; although the Tragedians in such interrogative formulae add or omit the negative indifferently. Œd. T. 822. *ἀφ' οὐν κακός;* *ἀφ' οὐχὶ πᾶς ἀπογνος;*

*An exception is made in the case of proper names, such as Ἀργίτη, Ἀιτρύνη, Ἰστεύσις, Ασκληπειόν, which could not find admission into iambic verse, if anapests were entirely excluded. Hence the Tragic writers in such cases introduce an anapest into every foot of a senarius except the last.\**

Since then proper names are introduced indiscriminately into the odd and even places of a senarius, I infer again, that anapests are avoided in the third and fifth, with this sole exception. For if the Tragic writers were at liberty to use anapests there, it was incumbent upon them to avoid the even places.

The Tragic writers scrupulously observe this rule:

\* Elmsley considers that the names of places similarly formed were included in this license, but is doubtful with respect to *palaeonymics*. Hence he objects to Porson's emendation below of Soph. Phil. 1333. *Ἀσκληπειόν δὲ τοῦ παρ'* δημος ἀπτυχέως; and prefers, *Kai τοῦ παρ'* δημος ἀπτυχέων *Ἀσκληπειόν*. The same writer has observed that the plays of Aeschylus afford only one instance of the anapest in a proper name: S. c. Th. 575. *Αλκίσ τ' Κριτος, μάντης, Ανθειάρες Στορ.* In the same play 484. 543, the proper name was formerly introduced by substituting a *choriumbus* (—~—) in the place of the first *dipodia*. Blomfield reads the lines thus: (*μέγ'*) *Ιττομέδοντος κ. τ. λ.* and (*παῖς*) *Παρθενώντος κ. τ. λ.*

that the anapest must be contained in the same word: hence Iph. A. 1579. is corrupt:

"Ελεξέ δ' ὡθηροκτόν' Ἀρτεμι παῖ Διός :  
read :— "Ελεξέ δ', ὡθηροκτόν' Ἀρτεμις Διός.

Proper names containing an anapest, but not so constituted as to require this license, should be divided between different feet:

Iph. A. 507. Αἰνῶ σε, Μενέ | λα', ὅτι παρὰ γνώμην ἔμήν.

Hec. 759. Πρὸς ἄνδρ', ὃς ἀρχεὶ τῆσδε Πολυ | μῆστωρ χθονος.

772. "Ολωλα, κούδὲν λοιπὸν, Ἀγά | μεμνον, κακῶν.

Phœn. 1371. "Ω τλῆμον, οἶον τέρμον' Ιο | κάστη βίου.  
This rule is generally observed. The following are exceptions:

Orest. 453. Ἀπωλόμην Μενέλα | ε Τυνδαρέως ὅθε.

Herc. F. 219. "Ος εἰς Μινύαι | σι πᾶσι διὰ μάχης μολών.

Soph. Phil. 794. Ἀγάμεμνον ὡ Μενέλα | ε πῶς ἀν ἀντ' ἐμοῦ.\*

In Aj. 1008. the reading is doubtful. Hermann Praef. p. 63. has instanced Eur. Hel. 88. Electr. 314. 315. of which the two former neither admit nor need correction. Euripides has also made the three last syllables in Νεοπτόλεμος, Ἰππόλυτος, Ταυρόπολος, an anapest, a license to which he would have had a better

\* "We do not hesitate to consider these instances as corrupt, although we do not pretend to correct them.—We form the same judgment of those verses, in which the three last syllables of a proper name of four or five syllables are used as an anapest without necessity:

Æsch. Prom. 839. Σαφῶς ἐπίστραστο, Ιόνιος κεκλήσεται.

This is not a real instance, as we believe the first syllable of Ιόνιος to be short. It is, indeed, sometimes made long for the convenience of the metre, like the first syllable of Ιταλία or Ισόθεος. It is short, however, in the Phœnissæ of Euripides, v. 216. where the words Ιόνιον κατὰ correspond with Ισα δ' ἀγάλμαστι in the antistrophe. In most of the editions, the first syllable of Ισα is improperly circumflexed. [Brunck on Soph. Antig. 837. asserts that the first syllable of Ισα is always short in Attic writers. In Homer it is always long.]

Eur. Or. 1654=1671. Pors. δος δ' οὔτεται

Νεοπτόλεμος γαμεῖν νιν, οὐ γαμεῖ ποτέ.

The word Νεοπτόλεμος is commonly read in the Tragedians as if it were written Νουπτόλεμος. In the present verse, however, if the common reading be correct, the contraction of the first two syllables does not take place. We suspect that one long syllable, or two short syllables, have been omitted after Νεοπτόλεμος.

Iph. T. 825. Ἐκτήσαθ' Ἰπποδάμειαν, Οἰνόμασον κταγάνων.

Read, Οἰνόμασον ἔλων, from Pindar Ol. i. 142." Elmsley.

claim in the gen. and dat., than in the nomin. and accus.

Cæsuras.

I now proceed to the *cæsuras*. A senarius has two principal cæsuras, the penthemimeral, (A) which divides the third, the hepthemimeral, (B) which divides the fourth foot. Of the first cæsura there are four kinds :

(A. 1.) When it takes place on a short syllable, *without elision* :

Hec. 5. *Kινδυνός ἔσχε | δορὶ πεσεῖν Ἐλληνικῷ* :

(A. 2.) on a short syllable, *with elision* :

*ibid. 11. Πατήρ τὸν εἴποτ' | Ἰλίου τείχη πέσοι* :

(A. 3.) on a long syllable, *without elision* :

*ibid. 2. Αἰπὼν τὸν Αἰθῆς | χωρὶς ὥκισται θεῶν* :

(A. 4.) on a long syllable, *with elision* :

*ibid. 42. Καὶ τεύξεται τοῦδ' | οὐδὲ ἀδώρητος φίλων*.

Of the second cæsura (B) there are more kinds :

(B. 1.) Where it occurs at the end of a disyllable or hyperdisyllable, *without elision* :

Hec. 1. *Ηκώ νεκρῶν κευθμῶν | καὶ σκότου πύλας* :

(B. 2.) in the same case, *with elision* :

*ibid. 248. Πολλῶν λόγων εύρυμαθ' | ἀστε μὴ θανεῖν*.

(B. 3.) When the short syllable is an enclitic :

*ibid. 266. Κείνη γάρ ὠλεσίν τιν | εἰς Τροιαν τ' ἄγει*:

(B. 4.) When not an enclitic, but a word which cannot begin a sentence :

*ibid. 319. Τύμβον δὲ βουλοίμην ἀν | ἀξιούμενον*:

(B. 5.) When this word refers to what has preceded, but may begin a sentence :

Soph. El. 530. *'Επεὶ πατήρ οὗτος σὸς | δι θρηνεῖς ἀεί*.

(B. 6.) When the short syllable takes place after elision :

Soph. Phil. 1304. *'Αλλ' οὔτ' ἐμοὶ καλὸν τόδ' | ἔστιν οὔτε σοί*.

(B. 7.) When the sense is suspended after the third foot, and a monosyllable follows, *without elision*:

Æsch. S. c. Th. 1055. *'Αλλ' δι πόλις στυγεῖ, σὺ | τιμήσεις τάφῳ*;

(B. 8.) under the same circumstances, *with elision* :

Soph. El. 1038. *"Οταν γάρ εὖ φρονᾶς, τόθ' | ἡγήσει σὺ νῶν*.

The two last cæsuras are less harmonious.

There is again another division of the senarius, <sup>Quasi-</sup>  
 which is not unfrequent, which I will term the *quasi-*  
*cæsura*. This takes place, either when a word suffers  
 elision at the end of the third foot, or when γ', δ,  
 μ', σ', τ', are annexed to that foot:

Hec. 387. Κεντεῖτε, μὴ φείδεσθ' | ἐγὼ τέχον Πάριν.

355. Ιύναιξι παρθένοις τ' | ἀπόβλεπτος μέτα.

It is a very unusual license, for the third and fourth  
 feet to consist of entire words, or parts of words: as

Soph. Aj. 1091. Μενέλαε, μὴ | γυνάμας | ύπο |  
 στήσας σοφάς.

Æsch. Pers. 509. Θρήκην περά | σαύτες | μόγις |  
 πολλῶ πόνω.

In the second instance the difficulty of pronunciation is very expressive of the labor undergone by the Persian army.

But the third and fourth feet are never comprehended in the same word. Were this conceded, there would be an end to all rhythm, all harmony. The Comic writers, it may be said, not unfrequently take this liberty. True, they do so sometimes, but rather sparingly: (sixteen times, if I am not wrong, Aristophanes in the Plutus:) but this is an argument, that the Tragic writers do not. In my note on Hec. 728. I have not expressed myself with sufficient accuracy. If the Tragic writers could with equal propriety use δύρομαι and ὁδύρομαι, they would undoubtedly prefer that form, which would contribute to the harmony of the verse.\* The same applies to ὁμόργυνμι and μόργυνμι. Aristoph. Ach. 706. "Ωστ' ἐγὼ μὲν ἡλέησα κάπομορξάμην ιδών. Here either the augment is omitted, or a spondee is introduced into the fifth place. Yet all edd., I believe, have it so, and Suidas in "Ωστ' ἐγὼ μέν. Kuster, who has left the vulgar reading in his text, has rightly written ἀπεμορξάμην in his tract on Middle Verbs.

But to return to the point. It was a piece of affectation or childishness among some Grammarians to

\* "The only Tragic verse, of any metre, to the best of our knowledge, in which ὁδύρομαι cannot be changed into δύρομαι, occurs in a suspicious passage of Euripides: Phœn. 1775. Αλλὰ γὰρ τὶ ταῦτα θρηνῶ καὶ μάτην ὁδύρομαι;" Elmsley.

compose verses on such a system, that each *dipodia* should either consist of, or terminate in, entire words.

Athenæus x. p. 454. F. Τὸ δὲ Καστορίωνος τοῦ Σολέως, ὡς ὁ Κλέαρχος φησὶν, εἰς τὸν Πᾶνα ποίημα τοιοῦτόν ἔστι· τῶν ποδῶν ἕκαστος (rather στίχων) ὅλοις ὀνόμασι περιειλημένος πάντας ὄμοιας ἡγεμονικοὺς καὶ ἀκολουθητικοὺς ἔχει τοὺς πόδας, (more accurately τὰ μέτρα or τὰς διποδίας) οἷον,

Σὲ τὸν βόλοις | νιφοκτύποις | ἐνσχείμερον  
Ναίον' ἔδος | θηρούμε Πὰν | χθόν' Ἀρχάδων  
Κλήσω γραφῆ | τῇδ' ἐν σοφῆ | πάγκλειτ' ἔπη  
Συνθεῖς ἀναξ | δύσγυνωστα μὴ | σοφοῖς κλύειν  
Μουσοπόλε θήρ | κηρόχυτον ὁς | μείλιγμ' θης.

[“Read *ιεῖς*. See *Orest.* 141.” Scholef.]

But of these verses, the first alone violates the rule of the Tragic writers. For the second, fourth, and fifth, belong to the cæsura (B. 1.), the third to (A. 4.).

The exceptions are very rare, and susceptible of easy emendation. Soph. ΟΕd. C. 372. Εἰσῆλθε τοῖν τρισταθλίοιν ἔρις κακὴ, is not an actual exception. For the adv. must be parted from the adjective, as in Hom. Od. E. 306. Τρὶς μάκαρες Δαναοὶ καὶ τετράκις. Aristoph. Plut. 851. Οἵμει κακοδαιίμων, ὡς ἀπόλωλα δείλαιος. Καὶ τρὶς κακοδαιίμων, καὶ τετράκις, καὶ πεντάκις. Καὶ δωδεκάκις, καὶ μυριάκις· ίοὺ, ίού.

Another example is in Eur. Iph. A. 1595. Φάσμ', οὐ γε μηδ' | δρωμένου | πίστις παρῆν. Although I consider the entire scene from v. 1541. as a spurious interpolation of some one posterior to Aelian, yet I have no doubt that the writer gave, Φάσμ', οὐ γε πίστις μηδ' ὀρωμένου παρῆν.

Æsch. Pers. 501. Στρατὸς περᾶ κρυσταλλοπῆγα διὰ πόρου.

Agam. 1261. Ἡ κάρτ' αἴρ' ἀν παρεσκόπεις χρησμῶν ἐμῶν.

Suppl. 252. Καὶ τἄλλα πόλλ' ἐπεικάσαι δίκαιον θῆν.

Soph. Aj. 969. Πῶς δῆτα τοῦδ' ἐπεγγελῶεν ἀν κάτα; The last passage I have corrected in a note on Hec. 1206. by reading, τοῦδέ γ' ἐγγελῶεν. ΟΕd. C. 1339. Κοινῆ κάθ' ἡμῶν ἐγγελῶν ἀβρύνεται. The three former may be rectified by transposition: Κρυσταλλοπῆγα διὰ πόρου στρατὸς περᾶ.

In the second, erase the offensive particle *ἄν*, and read,

*'H κάρτα χρησμῶν ἀρ' ἐμῶν παρεσκόπεις.*

In the third, for *τάλλα* should be *ἄλλα*: read,

*Kαὶ πολλά γ' ἦν δίκαιον ἄλλ' ἐπεικάσαι.*

Formerly in Eur. Suppl. 168. this verse was extant,

*Πολιὸς ἀνὴρ εὐδαιμόνων ἵσως πάρος.*

Markland has given from MSS. *Πολιὸς ἀνὴρ τύραννος εὐδαιμών πάρος*, which, if not the true reading, comes very near to it. For in the corruption of the Aldine reading I think that we may discover a vestige of what the poet wrote, *Πολιὸς ἀνὴρ τύραννος ισοδαιμών πάρος*: by a slight mistake *ισοδαιμών* became changed into *εὐδαιμών*: the copyist intending to point this out, noted either between the verses or in the margin that *ἴσο* should be read for *εὖ*. This some overlooked; others by a farther perversion inserted in the text, so as to produce a verse of this description:

*Πολιὸς ἀνὴρ τύραννος εὐδαιμόνων ἵσως πάρος.*

To reduce this verse to the rules of metre, a corrector struck out *τύραννος*. The epithet *ισοδαιμών* is well adapted to a tyrant or a tyranny. Aesch. Pers. 636.

*'H δ' ἀτει μου μακαρίτας ισοδαιμών βασιλεύς*; Plato Rep. viii. fin. says of Euripides, *Καὶ ὡς ισόθεόν γε τὴν τυραννίδα ἐγκωμιάζει*: referring to Troad. 1177. Γάμων τε καὶ τῆς ισοθέου τυραννίδος. The Pæan of Ariphron the Sicyonian in Athen. xv. p. 702. A. is well known, *Tὰς τ' εὐδαιμονος ἀνθρώποις βασιληῖδος ἀρχᾶς*. Thus the editions of Casaubon, who nevertheless from the Epitome reads *ισοδαιμονος*, as in Plut. de Virt. Mor. p. 450. B. de Frat. Amor. p. 479. A. Sext. Empir. adv. Math. xi. 49. In the Aldine edition of Atheneus it is *ιβδαιμονος*, which seems to be an error of the printer, who confounded *Γ* (i. e. *σο*) with *Ϛ*. Pindar Nem. iv. 137. has used *ισοδαιμονα* in a different sense.

I proceed now to another kind of cæsura, by which the fifth foot is divided, which I shall denominate *the pause*, because a verse which is without any of the cæsuras mentioned above, is necessarily inharmonious, but not so one that wants the pause. See my note on Hec. 343. *Κρύπτοντα χεῖρα καὶ πρόσωπον ἔμπαλιν*. Thus King first rightly edited for *τοῦμπαλιν*.

Eurip. Hec.

B

The rule is this: *If a senarius end in a word which forms a cretic, and a word of more than one syllable precede, the fifth foot ought to be an iambus.*\* The Tragic writers therefore could not have written such verses as these:

*Κρύπτοντα χεῖρα καὶ πρόσωπον τοῦμπαλιν.*

*"Ατλας ὁ χαλχέοισι νάτοις οὐρανόν.*

*Τὸ μὴ μάταιον δ' ἐκ μετώπων σαφρόνων.*

The rule holds good, if the cretic is resolved into a trochee and a long syllable, or into a long syllable and an iambus, provided the long syllable be an article or preposition, or in short any word which relates more to what follows than what precedes:

Or. 1079. *Κῆδος δὲ τούμδην καὶ σὸν οὐκέτ' | ἔστι | δῆ.*

1081. *Χαῖρ· οὐ γὰρ ἡμῖν ἔστι τοῦτο· | σοί γε | μήν.*

Hec. 382. *Καλῶς μὲν εἴπας, θύγατερ, ἀλλὰ | τῷ καλῷ.*

379. *Δεινὸς χαρακτὴρ, καπίσημος | ἐν βροτοῖς.*

Understand the same of *τίς*, *πῶς*, interrogative; *ως*, *οὐ*, *καὶ* and the like, as I have intimated on *Phoen.* 1464.

Excep-  
tions.

But if the second part of the fifth foot be of that kind, that it adheres to the preceding word, and both together make as it were but one word, there will no longer be a necessity for the preceding word to terminate in a short syllable. The following are examples, in which the word preceding an iambus is an enclitic:

Æsch. Cho. 903. *Κρίνω σε νικᾶν. καὶ παρανέσις μοι | καλῶς.*

Eur. Hec. 505. *Σπεύδωμεν, ἐγκονῶμεν ἡγοῦ μοι | γέρον.*

Ion. 645. *"Α δ' ἐνθάδ' εἴχον ἀγάθ', ἀκουσόν μου | πάτερ.*

Æsch. Agam. 1061. *"Εσω φρενῶν λέγουσα πείθω νιν | λόγῳ.*

Prom. 649. *Tί παρθενεύει δικρόν, ἔξον σοι | γάμου.*

Eur. Rhes. 717. *Bίον δ' ἐπαιτῶν εἰρπ' ἀγύετης τις | λάτρις.*

Soph. Phil. 801. *"Εμπρησον, ὡ γενναῖε κακγώ τοι | ποτέ.*

If a Ms. of good authority were to give *παρανέσαι καλῶς* in the line from *Æschylus*, or in that from Eurip. *ἀκουέ μου, πάτερ*, I should not be unwilling to

\* The rule is given more briefly thus by Elmsley: *the first syllable of the fifth foot must be short, if it ends a word of two or more syllables.*

adopt those readings. But these and similar passages must not be disturbed, unless the alteration be very slight. A line in Alc. 1106. *Xρόνος μαλάξει, νῦν δ' ἔθ' ἡβᾳ σοι κακὸν*, may be defended upon the grounds that I have stated. But who would hesitate to restore from Galen iv. de Dogm. Hippocr. and Plato T. i. p. 283, 55. ed. Basil. T. v. p. 152. Charter. as indicated by Valck. Diatr. p. 28. B. C. *Xρόνος μαλάξει, νῦν δ' ἔθ' ἡβάσκει, κακόν?* [See Monk's note.]

Two passages are to be excepted from this class:

Eur. Heracl. 641. *\*Ω φίλταθ', ἥκεις ἀρα σωτὴρ νῶν βλάβης;*

Soph. OEd. C. 1543. *Σφῶν αὖ πέφασμαι καινὸς, ὥσπερ σφῶ πατρί.*

Since *νὼ* and *σφῶ* signify *ἥμεῖς δύο* and *ὑμεῖς δύο*, they are too emphatic to become enclitics. Read, *ἀρα νῶν σωτὴρ βλάβης*; and *ὡς περὶ σφῶ πατρί*. The junction of *σωτὴρ βλάβης* is better, as *σωτῆρα κακῶν* Med. 361. *σώζουσιν θανεῖν* Phœn. 609. The same word *ὥσπερ* interferes with the metre in a line of Euripides in Pollux vii. 178. *Κοίλοις ἐν ἄντροις ἀλυχνος, ὥσπερ θῆς μόνος*: a Ms. rightly has *ὧστε*.

Next, let us collect examples of words not enclitic, but incapable of beginning a sentence or a verse:

Aesch. Prom. 107. *Οἶν τε μοι τάσδ' ἐστι· θνητοῖς γὰρ | γέρα.*

Soph. Trach. 718. *Πῶς οὐκ ὀλεῖ καὶ τόνδε; δόξῃ γοῦν | ἐμῷ.*

El. 357. *Σὺ δ' ἡμιν ἡ μισοῦσα, μισεῖς μὲν | λαγῳ.\**

But no particle is more frequently found in that position than *ἄν*:

Soph. El. 413. *Εἴ μοι λέγοις τὴν ὄψιν, εἴποιμ' ἄν | τότε.*

\* " In his note on Phœn. 1464. Porson remarks, that the following verse, forged in the name of Euripides by Teles, is in artificially constructed: *Καὶ γῆς φίλης δχθοισι κρυφθῶ καὶ τάφω*. If Teles had written *κρυφθῶ δὴ τάφω*, he would not have offended against Porson's canon, as the particle *δὴ* cannot begin a verse, and therefore may be considered as in a degree adhering to the preceding word. Such verses, however, are not of very frequent occurrence. (Perhaps Teles wrote thus: *Καὶ γῆς μὲν δχθοισι καὶ τάφω κρυφθῶ φίλης.*) The following verse, quoted in the same note, is of a better and more usual form: *'Εν γῆς φίλης μυχοῖσι κρυφθῆναι καλόν.* It may not be superfluous to mention, that we have discovered no instance of the violation of Porson's canon in the fragments of Simonides, of Amorgus, and the other early iambic poets, from whom the Tragedians probably derived it. It is also strictly observed in the *Alexandra* of Lycophron." Elmsley.

Eur. Phœn. 1635. 'Αλλ' ἔτι νεάζων αὐτὸς εὔροιμ'  
ἀν | βίον;

1642. 'Εγὼ δὲ ναίσιν σ' οὐκ ἔάσαιμ'  
ἀν | χθόνα.

Androm. 937. Βλέπουσ' ἀν αὐγὰς τῷμ' ἐκαρ-  
ποῦτ' ἀν | λέχη.

1187. Οὗτός γ' ἀν αἰς ἐκ τῶνδ' ἐτιμᾶτ'  
ἀν—γέρον.

Bacch. 1272. Κλύοις ἀν οὖν τι κάποκρίναι' ἀν |  
σαφῶς;

Heracl. 457. Μάχλιστα δ' Εύρυσθεύς με βούλοιτ'  
ἀν | λαβών.

Hippol. 296. Γυναικες αἰδεσυγκαθίσταιντ' ἀν |  
νόσον,

according to the ingenious and probable conjecture of  
Musgrave: MSS. συγκαθίστανται.

Iph. A. 524. 'Ον μὴ σὺ φράξεις, πῶς ὑπολάβοιμ'  
ἀν | λόγον;

according to the sure emendation of Markland.

Observe, that in all these examples, ἀν immediately follows its verb, which also suffers elision. Hence a line of the Erechtheus labors under a slight error, *Φρονεῖς γὰρ ἦδη κάποσώσαις ἀν πατρός*. Although σώξειν sometimes signifies *meminisse* in Tragic writers, yet the middle voice is much more suitable in this sense. Read therefore, κάποσώσαι' ἀν πατρός. A similar confusion exists in Med. 734. between μεθεῖσαν and μεθεῖ ἀν.

There are other instances, which are not actually opposed to this rule, but appear so from a mistaken system of orthography. To this class I refer those, in which οὐδεὶς forms part of the fourth and fifth feet:

Soph. OEd. C. 1022. Εἰ δ' ἐγκρατεῖς φεύγουσιν,  
οὐδὲν δεῖ πονεῖν.

Eur. Phœn. 759. (775.) 'Αμφότερον ἀπολειφθεῖν  
γὰρ οὐδὲν θάτερον.

Alc. 682. \*Ην δ' ἐγγὺς ἐλθη θάνατος, οὐδεὶς βού-  
λεται.

Herc. F. 1341. Θεοί δ' ὅταν τιμῶσιν, οὐδὲν δεῖ  
φίλων.

But, that the Attic method of writing these words was by division, οὐδ' εἰς, οὐδ' ἐν, I infer from this, that the particle ἀν is often interposed between οὐδ' and εἰς. About the latter part of the time of Aristophanes,

the Attics, perhaps following the example of Epicharmus, began to write also at length οὐδὲ εἰς and μηδὲ εἰς. In the Plutus of Aristophanes the trisyllabic form certainly occurs four times, 37. 138. 1116. 1183. only once besides in the Ranæ 958. and there he seems to have given, Σαρῆς δ' αὐτὸν οὐδὲ εἴη. Eupolis has once used it in Stobæus iv. p. 53, 52. Therefore the Tragic canons are not violated by Cyclop. 120. Νομάδες· ἀκούει δ' οὐδὲ θεόν οὐδὲ ένος: nor by 672. Οὐτὶς μ' ἀπώλεστ· οὐκ ἀρ' οὐδὲ εἰς ἤδίκει.

To the same class belong also those places of Sophocles, in which ἡμιν or ὑμιν (which some Grammarians write ἡμὶν and ὑμὶν) precede a cretic:

Electr. 1328. \**H νοῦς ἔνεστιν οὔτις ὑμιν ἐγγενῆ;*

Œd. C. 25. *Πᾶς γάρ τις ηὔδα τοῦτο γ' ὑμιν ἐμπόρων:* similarly El. 1332. Œd. T. 1482. Œd. C. 34. 81. 1038. 1167. 1408. Philoct. 531. This method of writing Sophocles has most frequently (perhaps always, see Aj. 689. El. 255. 454.) employed; the other Tragic writers and the Comic very rarely; ημιν αὖ χάριν, Æsch. Prom. 820. may be so written; but from the examples cited above (of words which cannot begin a sentence) the vulgar reading will be defensible. Hence a troublesome passage of Sophocles Phil. 1333. may be corrected, *'Ασκληπιάδαιν δὲ τοῖν παρ' ημιν ἐντυχών.*

Some examples are very easy of emendation. Such are Soph. Phil. 731. *Λόγου σιωπᾶς, κάποπλήκτως ὁδ'* ἔχει; Brunck has rightly given κάποπληκτος: if ἀποπλήκτως is retained, we must write ἔχεις. Eur. Iph. A. 1465. *Δεινοὺς ἀγῶνας διὰ σὲ κεῖνον δεῖ* (δεῖ κεῖνον) δραμεῖν. Iph. T. 1013. *ἄλλ' ἀνὴρ μὲν ἐκ δόμων Θαυμὸν ποθεινός τὰ δὲ γυναικῶν ἀσθενῆ.* Restore γυναικὸς, which makes the opposition stronger.

A few places remain to be considered. Æsch. Pers. 321. *Νωμῶν, ὅτ' ἱσθλὸς Ἀριόμαρδος Σάρδεσι Πένθος παρασχών.* Ariomardus above 38. was the prefect of Thebes. Why then was his death a source of grief to Sardis? The Scholiast, I suppose, seeing this difficulty, adds, *πατρὶς γὰρ αἱ Σάρδεις αὐτῷ.* But I rather think that one or more verses have been omitted, in which the prefect of Sardis, perhaps Mitragathes or Arceus, was named.

*Νωμᾶν, ὃ τ' ἐσθλὸς Ἀριόμαρδος ΑΡΔΕΩΝ  
ΒΟΛΛΙCΙΠΙСТОСМИТРАГАΘИСТЕ ΣάρδεστιΝ  
Πένθος παρασχών.*

Let the intelligent reader supply the blank otherwise, if he pleases; but let him be careful that a vowel follows the word *Ἀριόμαρδος*.

Æsch. Suppl. 206. *Τὸ μὴ μάταιον δὲ ἐκ μετώπων σωφρονῶν*

*\*Ιτω πρόσωπον ὅμματος παρ' ἡσύχου.*

A choice expression truly, *ἴέναι πρόσωπον ἐκ μετώπων* or *παρ' ὅμματος*. Schutz has remarked, that Robortellus has *προσώπων*. But, with his usual attention, he has not noticed that Aldus has given *ἐκ μετόπων σωφρονῶν* *ἴτω προσώπων*, which is the true reading, if you change the position of the kindred vowels. *Τὸ μὴ μάταιον δὲ ἐκ μετώποσωφρονῶν* *\*Ιτω προσώπων ὅμματος παρ' ἡσύχου.* The expression *πρόσωπα μετώποσώφρονα* is similar to *εὐπηχεῖς χεῖρες* Eur. Hipp. 201. *καλλίχειρες* ὠλέναι Chæremon Athen. xiii. p. 608. B. and many of the same kind. In *τὸ μὴ μάταιον* understand *βλέπως* or some noun like it. Aristoph. Nub. 1178. *'Ἐπὶ τοῦ προσώπου τ' ἐστὶν Ἀττικὸν βλέπος.* Since modesty and immodesty are chiefly indicated by the forehead and eyes, he has mentioned them both.

The principal exceptions in Sophocles I will merely notice and leave to the ingenuity of the reader:

Aj. 1101. *\*Εξεστ' ἀνάστειν ᾧν ὅδ' ἥγειτ' οἰκοθεν;*

Œd. C. 664. *Θαρσεῖν μὲν οὖν ἔγωγε κάνευ τῆς ἐμῆς.*

Philoct. 22. *Α μοι προσελθὼν στύα, σήμαιν', εἴτ' ἔχει.*

I will now attempt to correct a few passages of Euripides, [Heracl. 530. *καὶ στεμματοῦτε, καὶ κατάρχεσθ',* † *εἰ δοκεῖ:* see Elmsl.] omitting only Iph. A. 1598. 1621. 1622.

Hec. 729. (717.) *\*Ημεῖς μὲν οὖν ἔωμεν, οὐδὲ ψαύομεν.*

Androm. 347. *Φεύγει τὸ ταύτης σῶφρον ἀλλὰ ψεύσεται.*

Iph. A. 531. *Κάμ' ᾧς ὑπέστην θύμα, κάτα ψεύδομαι.*

These three lines, being similarly affected, I leave to the sagacity of my younger readers.\*

\*The following solution of the difficulty is noticed in the Classical Journ. No. XLV. p. 167. from Dalzel's Collect. Gr. Maj. Ed. 2. p. 164. "Hic casu quodam felici accidit, ut morbus ipse remedium supeditet. Si pes, qui hic Creticum praecedit, Trochæus est, καλῶς ξεῖ. Si non est Trochæus sed Spondæus, uti revera est, quid quæso efficit ut

Iph. A. 668. *Eis ταυτὸν, ὃ θύγατερ, σύθ' ἡκεις τῷ πατρὶ: σύτε* is evidently corrupt. Read, 'Ω θύγατερ, ἡκεις καὶ σύγ' εἰς ταυτὸν πατρὶ. *Kai* is thus added before the pronoun *σὺ*, almost immediately after, by Agamemnon: 'Ετ' ἔστι καὶ σοὶ πλοῦς, οὐ μηδέπει πατρός: where the article is similarly wanting.

The line in Rhes. 733. admits of a very easy correction by substituting Θρηκὶ for Θρηκῶν:

'Ω ξυμφορὰ βαρεῖα Θρηκὶ συμμάχῳ.

Eur. Suppl. 160. *Tί πλεῖον; ἥλθον Ἀμφιάρεω πρὸς βίᾳν.* Ἀμφιάρεω is of four syllables. Read from two MSS., Ἀμφιάρεώ γε πρὸς βίᾳν. The particle γε has the force of *etiam*, as in Hec. 606. Οἶδεν τό γ' αἰσχρὸν, 842. Φίλους τιθέντες τούς γε πολεμιωτάτους. Aristoph. Nub. 400. Ἀλλὰ τὸν αὐτοῦ γε νεῶν βάλλει.

Iph. T. 584. *Κάμοι τόδ' εὖ μάλιστά γ' οὕτω γίγνεται.* Let us examine what precedes and follows.

'Ακούσατ· εἰς γὰρ δή τιν' ἡκομεν λόγον,  
Τμῆν τ' ὄνησιν, ὃ ξένοι, σπεύδουσ' ἄμα,  
Κάμοι· τὸ δ' εὖ μάλιστά γ' οὕτω γίγνεται,  
Εἰ πᾶσι ταυτὸ πρᾶγμα ἀρεσκόντως ἔχει:

*σπεύδουσα* is an excellent emendation of Musgrave for *σπουδαῖς* or *σπουδῆς*. Soph. El. 251. τὸ σὸν σπεύδουσ' ἄμα, *Kai* τούμὸν αὐτῆς ἥλθον. Musgrave well compares Iph. T. 349. οἷσιν ΗΓΡΙΩΜΕΘΑ, ΔΟΚΟΤΣ' Ὁρέστην μηκέθ' ἥλιον βλέπειν, and Herc. F. 860. "Ηλιον ΜΑΡΤΤΡΟΜΕΣΘΑ ΔΡΩΣ" ἀ δρᾶν οὐ βούλομαι. Add Ion. 1269. Πρόσπολοι, ΔΙΩΚΟΜΕΣΘΑ θανασίμους ἐπὶ σφαγὰς, Πυθίω ψῆφῳ ΚΡΑΤΗΘΕΙΣ· ἔκδοτος δὲ γίγνομαι. To turn the spondee οὕτω into a trochee, read ὁδε. Confusion is frequent between ὁδε and οὗτος, τοσόσδε or τοιόσδε and τοσοῦτος or τοιοῦτος; not so frequent, but not very uncommon, between ὁδε and οὕτω: as Herod. ii. 116. vi. 77. Orest. 1628. (1645.) Aristoph. Lysistr. 369.

[“ Disyllables, in which the vowel of the second

sit Spondaeus? Pronunciatio certe brevis vocalis in fine τοῦ οὐδὲ, ἀλλὰ, κάτα, tangentis, ut ita dicam, duplē consonantem ψ vel πσ, a qua vox sequens incipit. Hoc in fine versus efficit quod non immerito vocari possit terminatio *quinque-syllabica*, οὐδεπταῦομεν, ἀλλαπσεύσεται, κάταπτεύδομαι: cuiusmodi terminatio in singulis vocibus haud infrequens est: Πιστ. 28. Ἰπποβουκόλοι: 32. ἔξανδρούμενος: 65. ἀνοσιωτάτας: 53. σιγκοιμάειη.” The same principle applies to Eur. Electr. 850. Τλήμων Ὁρέστης ἀλλὰ μή με κτείνετε.

syllable of the fifth foot is elided, are considered as monosyllables:

Hec. 398. Ὁποῖα κισσὸς δρυὸς, ὅπως τῆσδε ἔξομαι.

This canon is as applicable to those verses in which the first syllable of the fifth foot is a monosyllable which cannot begin a verse, as to those in which it terminates a word of two or more syllables: hence this verse is wrong:

Soph. CEd. C. 115. Τίνας λόγους ἔροῦται· ἐν γὰρ τῷ μαθεῖν:

read ἐν δὲ τῷ μαθεῖν.

It may be laid down as a general rule, that the first syllable of the fifth foot must be short, if followed by the slightest pause or break in the sense: hence in

Soph. CEd. C. 505. Τούκεῖθεν ἀλσούς, ὡς ξένη, τοῦδε· ἦν δέ του,

read, Τούκεῖθεν ἀλσούς, ὡς ξένη, τόδε· ἦν δέ του.

Cases in which the 5th foot may be a spondee.

Thus it appears that there are only three cases in which the fifth foot may be a spondee:

1. When both syllables are contained in the same word.

2. When the first syllable of the fifth foot is a monosyllable which is capable of beginning a verse, and is not disjoined from the following syllable by any pause in the sense.

3. When the second syllable is a monosyllable, which, by being incapable of beginning a sentence or a verse, is in some measure united to the preceding syllable." Elmsley.]

Thus I think, that I have sufficiently demonstrated, that there are *few* verses like the first of the Ion. I would not venture to say that there are *none*. But since transcribers are so prone to transgress rules well known to them, consider how easy it was for them to transgress those of which they were ignorant.

Comic Tetrameter Catalectic.

I proceed to treat briefly of a kind of Iambics almost peculiar to the Comic writers, commonly called *Tetrameter Catalectic*. It differs in two respects from the comic senarius: 1st, that *the fourth foot must be an iambus or tribrach*; 2nd, that the sixth foot even admits an anapest.<sup>1</sup> But *the seventh foot must be an iambus*; except in the case of a proper

name, when an anapest is allowed;<sup>3</sup> which license is also conceded to the 4th foot.

*Πρώτιστα μὲν γὰρ ἔνα | γε τινὰς | καθεῖσεν ἐγκαλύψας.  
Οὐχ ἥπτον ἡ νῦν οἱ λαλοῦντες ἡ | λίθιος<sup>2</sup> | γὰρ ἥσθια.  
Ἐγένετο, Μελανίππας ποιῶν, Φαῖδρας τε, Πη | νελόπην<sup>3</sup>  
| δέ.*

*Τῶν νῦν γυναικῶν Πη | νελόπην,<sup>4</sup> | Φαῖδρας δ' ἀπαξι-  
πάσας.*

The three following verses, Nub. 1429. Ran. 963. 968. which have an anapest in the fourth foot, I leave to the ingenuity of the reader.

*Σκέψαι δὲ τοὺς ἀλεκτρυόνας καὶ τὰλλα τὰ βοτὰ ταυτί.*

*Τὸν ξουθὸν ἵππαλεκτρυόνα ζητῶν τίς ἔστιν ὅρνις.*

*Οὐχ ἵππαλεκτρυόνας, μὰ Δί', οὐδὲ τραγελάφους, ἄπερ σύ.\**

[“Respecting the *Dimeter Iambics* of the Comic poets, Porson has said nothing. With the exception of the catalectic *dipodia*, they appear to admit anapests into every place, but more frequently into the first and third, than into the second and fourth. Strictly speaking, indeed, there is no difference in this metre between the second and fourth feet, as a system or set of dimeter iambics is nothing more than one long verse divided for convenience of arrangement into portions, each containing four feet. The quantity of the final syllable of each dimeter is not indifferent.” Elmsley.]

If from the beginning of a catalectic tetrameter trochaic you take away a cretic, or a first or fourth paeon, you form a senarius:

\* Elmsley remarks that in this kind of verse the comic poets admit anapests more willingly and frequently into the first, third, and fifth places, than into the second, fourth, and sixth; but that Porson is mistaken in restricting altogether to the case of proper names the use of anapests in the fourth place.

\*\* Aristophanes occasionally introduces a very elegant species of verse, which we are willing to mention in this place, because it differs from the tetrameter iambic, only in having a cretic or paeon in the room of the third *dipodia*, and because it is frequently corrupted into a tetrameter iambic by the insertion of a syllable after the first hemistich. In technical language, it is an *asynartete*, composed of a dimeter iambic and an ithyphallic. It is called *Εὐριπίδειον τεσσαρεσκαιδεκασύλλαβον* by Hephaestion, ch. 15. who has given the following specimen of it: ‘Ἐφος ἀνίχ’ ἵππότας | ἐξέλαμψεν ἀστήρ. Twenty-five of these verses occur together in the Wasps of Aristophanes, beginning with v. 248.’ Elmsley in the Edinb. Rev. No. XXXVII. p. 89.

Θᾶσσον ἡ μ' | ἐχρῆν προβαίνων ικόμην δι' ἀστεος.  
"Ως νιν ίχε | τεύσω με σῶσαι· τό γε δίκαιου ὡδὸς ἔχει.  
·Ιδιον ἡ | κοινὸν πολίταις ἐπιφέρων ἔγκλημά τι.

But in this trochaic senarius, an anapest is inadmissible, even in the first foot;\* and the penthemimeral cæsura is always required. Therefore in *Æsch. Pers.* 164. instead of

*Taῦτά μοι | διπλῆ μέριμν' ἀφραστός ἐστιν ἐν φρεσὶ :*  
read, *Taῦτά μοι | μέριμν' ἀφραστός ἐστιν ἐν φρεσὶν διπλῇ.*

For in the cæsura of a tragic trochaic, not only is it unlawful for a compound word such as *ἀφραστός* to be divided, but not even the article or a preposition is suffered to terminate the fourth feet. The rule which I have laid down respecting the pause, is observed so scrupulously, that I do not remember to have observed any exception. In *Hel. 1648.* for *ἀφίστασθ'*, read, taking away a letter, *Oἴπερ ἡ δίκη κελτύει μ'. ἀλλ' ἀφίστασ' ἐκποδών.* The cæsura is violated in but one place, *Philoct. 1402.*

*Εἰ δοκεῖ, στείχωμεν, ὃ γενναῖον εἰρηκὼς ἐπος :*  
which I leave to others to emend.

Dactyls admitted in proper names. As the tragic trimeter iambic admits *anapests* when they are contained in proper names, so the tragic tetrameter trochaic admits *dactyls* in similar circumstances, and for the same reason, in every place except the fourth and last.† And as the Tragic poets sometimes introduce unnecessary anapests in iambics, so they occasionally place the anapestic word in such a position in trochaics, that the two short syllables make part of a dactyl:

Or. 1549. *Ξύγγονόν τ' ἐμὴν Πυλά | δην τε τὸν τάδε ξυνδρῶντά μοι.*

\* "The inadmissibility of anapests into the trochaic senarius may be exemplified by prefixing a cretic to the fifth verse of the *Plutus* of Aristophanes :

'Αλλὰ γὰρ | μετέχειν ἀνδρὶ τὸν θεράποντα τῶν κακῶν.  
The dactyl in the second place vitiates the metre of this verse, considered as a tetrameter trochaic." Elmsley.

† "The thirty-two Tragedies, however, afford only two examples of this practice, both of which are probably corrupt.

Iph. A. 882. *Εἰς δρ' Ἰφιγένειαν 'Ελένης ρόστος ἦν πεπρωμένος.*  
1352. *Πάντες 'Ελλῆνες· στρατὸς δὲ Μυρμιδόνων οὐ σοι παρῆν.*  
Read *στρατὸς δὲ Μυρμιδών.*" Elmsley.

Iph. A. 324. Οὐ, πρὶν ἀν δεῖξω Δανά | οἵσι πᾶσι  
τάγγεγραμμένα.

355. Χιλίων ἄρχων Πριά | μου τε πεδίον  
ἐμπλήσας δορός.

But the second verse may be read otherwise, either from a Ms. δεῖξω γε Δαναοῖς, or from conjecture Δαναΐδαις.\*

It is not therefore to be wondered at, that the Comic writers sometimes admitted a dactyl into trochaics in the case of a proper name, although if they had bestowed a little more labor, they might have avoided this license. Hermippus Athen. xi. p. 486. A.

\**Ὕπερ πάθω τι τὴνδε τὴν λεπαστὴν ἐκπιὼν,  
Τῷ Διονύσῳ πάντα τάμαυτοῦ δίδωμι χρήματα.*

An uncertain comic writer, contemporary with Aristophanes, in Plut. Polit. Præc. p. 811.

*Μητίοχος μὲν (γὰρ) στρατηγεῖ, Μητίοχος δὲ τὰς ὁδοὺς,  
Μητίοχος δ' ἄρτους ἐποπτᾷ, Μητίοχος δὲ τὰλριτα,  
Μητίοχω δὲ πάντα κεῖται, Μητίοχος δ' οἰμώξεται.*

The Comic writers however cautiously abstain from dactyls, except in the case of proper names.†

[Another nicely in the construction of the tragic tetrameter trochaic is pointed out in "the Tracts and Miscellaneous Criticisms of Porson, by Kidd :" viz. that if the first dipodia consist of an entire word or words, the second foot is a trochee : thus in Eur. Iph. 1340. for Τίνα δὲ φεύγεις, | τέχνου; 'Αχιλλέα τόνδ'

\* The other two lines are thus corrected by Elmsley: Ξύγγονδν τ'  
ἔμην, τρίτον τε, τὸν τάδε ξυνδρῶττά μοι: (so Eur. Hipp. 1404. Πατέρα  
τε, καὶ σὲ, καὶ τρίτην ξυνδορον;) and Χιλίων ἄρχων τὸ Πριάμου πεδίον  
ἐμπλήσας δορός.

† "In the eleven comedies of Aristophanes, we have not discovered any genuine instance of a dactyl in a verse of this measure. We have observed, however, three verses, which appear to have deserved greater attention than they have received :

Ach. 220. Καὶ παλαιῷ | Λακρατίδῃ | τὸ σκέλος βαρύνεται.

Eq. 327. Πρῶτος ὅν; δ' | Ἰπποδάμου | λείβεται θεώμενος.

Pac. 1154. Μυρρίνας αἴτησον ἐξ Αἰτ | χινάδου τῶν | καρπίμων.

It is almost superfluous to observe, that the two middle syllables of these first three proper names are necessarily short. Ιπποδάμος, in particular, cannot reasonably be supposed to be a Doric compound of ιππός and δῆμος. We perceive, therefore, that in order to introduce these refractory names into tetrameter trochaics, Aristophanes has twice used a choriambus (—~—), and once an ionic a minore (~—), in the place of the regular trochaic dipodia." Elmsley.

Dis-tin-  
ctions be-  
tween  
tragic  
and co-  
mic  
metre,  
lambic  
and  
Tro-  
chaic.

*ἴστιν αἰσχύνομαι*, read *Tί δὲ, τέκνον, φεύγεις;* [Αχ. x. τ. λ.]

The following are the distinctions between tragic and comic verse. In the *comic senarius*, an anapest is admitted into every place but the sixth, a dactyl, and a spondee subject to no restrictions, into the fifth; and cæsuras are neglected.

Aristoph. Vesp. 973. *Κατάβα, κατάβα, κατάβα, | κατάβα, καταβήσομαι.*

Plut. 2. *Δοῦλον γενέσθαι παραφρονοῦντος | δεσπότου.*

55. *Πυθοίμεθ' ἀν τὸν χρησμὸν ἡμῶν ὁ, | τι | νοεῖ.*

The *comic tetrameter trochaic* may also be considered as a trimeter iambic with a cretic or pæon prefixed; but in this trochaic senarius, cæsuras are neglected, and a dactyl, although *very rarely*, admitted into the fifth place, and a spondee subject to no restrictions.

Aristoph. Nub. 580. *Μηδ' ἐνὶ | Ξὺν νῷ, τότ' ἦ βρον | τῷμεν ἦ ψεκάζομεν.*

577. *Πλεῖστα γὰρ | Θεῶν ἀπάνταν | ὥφελούσαις | τὴν πόλιν.*

581. *Εἴτα τὸν | Θεοῖσιν ἔχθρὸν βυρ- | σοδέψην | Παφλαγόνα.*

It is common both to the tragic and comic tetrameter trochaic not to admit a dactyl, except in the case of a proper name.

Dime-  
ter A-  
naape-  
stics.

The kind of anapestic metre in most frequent use is the dimeter, in which a monometer is occasionally introduced; but a legitimate system always closes with a paroemiac, or dimeter catalectic. A dactyl and spondee are often used for an anapest; very rarely a proceleusmatic (~~~); very rarely also does an anapest follow a dactyl.\* Whenever a hiatus occurs, the vowel or diphthong must be shortened, as *μοῦσα καὶ ἡμῖν*, *λείπεται ὑμῶν*, Med. 1081. Troad. 603. The versification is most harmonious when each dipodia ends with a word; except in the catalectic

\* In Hec. 144. an instance occurs: *\*Ιξ\* Ἀγαμέμνονος ἵκέτις γονά-  
των: fifteen others are given by Elmsley, which are sufficient to show  
that Porson's expression must be construed with some degree of latitude.*

verse, where the ending of a dactylic hexameter is preferable. But sometimes that also admits a dactyl in the first place, as Med. 1085. Οὐκ ἀπόμονσον τὸ γυναικῶν. Hipp. 240. Καὶ παρακόπτει φρένας, ὃ παῖ. \*

[Porson has omitted to remark, that in dimeter Συνάapestics the last syllable of each verse is not common, but has its quantity subject to the same restrictions, as if the foot to which it belongs occurred in any other place of the verse. The other species in which this συνάφεια exists are dimeter iambics, Ionics *a minore*, and dactylic tetrameters. The credit of the discovery of this peculiarity is due to Bentley *Ep. ad Mill.* p. 262.]

Comic writers generally observe the laws of dimeter Comic anapestics with great accuracy; sometimes, but rarely, Dime- Aristophanes has run one verse into the other, Vesp. ter A- 750. "Ιν' ὁ χήρυξ φησί· Τίς ἀψήφει· | στος; ἀνιστάσθω: in nape- the case of a proper name, Pac. 1008. he has made stics. Γλαυκέτη a dactyl.

The anapestic measure peculiar to Aristophanes Ana- consists of two dimeter anapestics, of which one is catalectic to the other. *Ana-*  
*pæsti-*  
*cus A-*  
*rיסטo-*  
*phani-*  
*cus.*

Plut. 487. 'Αλλ' ἥδη χρῆν τι λέγειν ύμᾶς  
—Σοφὸν, ὃ νικήτετε τηνδί.

In the three first places, besides an anapest and a spondee a dactyl is used; which is also admissible in

\* "Every person who has a tolerable ear, and is acquainted with the subject, will immediately perceive that the rhythm of the following verses is not quite perfect:

Æsch. Prom. 1067. Τοὺς προδότας γὰρ μισεῖν ἔμαθον.

Choëph. 1068. Παιδοβόροι μὲν πρῶτον ὑπῆρχαν.

Soph. Cœd. C. 1754. Ω τέκνου Αἰγέως, προσπίτνομέν σοι.

Eur. Med. 160. Ω μεγάλα Θέμι, καὶ πότνι' Ἀρτεμι.

1408. 'Αλλ' δπόσον γ' οὖν πάρα καὶ δύναμαι.

Suppl. 980. Καὶ μὴν θαλάμας τάσδ' ἐσορῶ δῆ.

Iph. A. 28. Οὐκ ἄγαμαι ταῦτ' ἀνδρὸς ἀριστέως.

The rhythm of the first hemistich of the first, second, fourth, fifth, and seventh of these verses, and of the second hemistich of the third and sixth, is rather dactylic than anapestic. The same effect is always produced when the last three syllables of a word, which are capable of standing in the verse as an anapest, are divided, as in the preceding examples, between a dactyl and the following foot. In the Prometheus, Dr. Blomfield has judiciously adopted Butbe's emendation, τοὺς γὰρ προδότας." Elmsley.

Eurip. Hec.

C

Cæsura the fifth; but not in the fourth and sixth.\* The cæsura is observed as accurately as in the tragic trochaic; very few exceptions now remain; of those which were formerly extant the greater part have been removed by the aid of MSS. and criticism. I will give one or two examples, in which error seems still to lurk: Av. 601. *Tāv ἀργυρίων οὗτοι γὰρ ἵστασι λέγουσι δέ τοι τάδε πάντες.* Brunck conjectures, *οὗτοι γὰρ ἵστασι λέγουσιν τάδε πάντες.* I prefer *ώστε,* which is frequent in conclusions, as above 485. 488. 596. Nub. 613.

Vesp. 566. *Kāν μὴ τούτοις ἀναπειθώμεσθα, τὰ παρδάρι εὐθὺς ἀνίλχει.*

Brunck seems to have rightly added *γε*, of the use of which I have just now produced some examples. But he leaves the dactyl *ἀναπειθώμεθα*, his correction, in the fourth place, which however may be easily removed by the substitution of *ἀναπεισθῶμεν*, *τά γε π.*

Ach. 645. *"Οστις παρεκινδύνευσεν Ἀθη | ναιοις εἰπεῖν τὰ δίκαια.*

Brunck corrects: *"Οστις παρεκινδύνευσε λέγειν ἐν Ἀθηναιοῖς.* There is no occasion to change *εἰπεῖν*, but to restore it to its proper place: *"Οστις γ' εἰπεῖν παρεκινδύνευσ'* ἐν *Ἀθηναιοῖς τὰ δίκαια.* The Attics are accustomed to add that particle after *ὅς* and *ὅστις*, for the sake of emphasis; it corresponds in some measure to the Latin *quine*, [i. e. *quin.*] Ran. 751. *πῶς γὰρ οὐχὶ γεννάδας*, *"Οστις γε πίνειν οἴδε;* see also 1215. Thesm. 713. *Δεινὸς δῆθ' ὅστις γ' ἔχει μου ἔξαρπάσας τὸ παιδίον:* 895. *"Οστις γε τολμᾶς σῆμα—*

Observe moreover, that the cæsura is subject to

\* "In both kinds of anapestic verse, dactyls are admitted with much greater moderation into the second than into the first place of the *dipodia*. The eleven comedies of Aristophanes contain more than twelve hundred tetrameter anapestics, in which number we have remarked only fifteen examples of a dactyl in an even place, which, in this kind of anapestic metre, can only be the second foot of the verse. The same observations apply in a certain degree also to dimeter anapestics. When we find, therefore, in the *Oedipus Coloneus* of Sophocles v. 1766. *Ταῦτ' οὖν ἔκλυε δαίμων ἡμῶν*, we do not hesitate to read *ἔκλυεν*. In the *Electra* v. 96. where the MSS. and editions read, *Φόριος Ἀρητος οὐκ ἔξεινεσε*, Brunck has judiciously adopted the reading of the Scholiast, *οὐκ ἔξενισεν.*" Elmsley.

the same restrictions, as in the tragic trochaic: viz. that it must not fall upon a preposition or an article. This rule is not often transgressed, even by copyists.

Nub. 371. *Nή τὸν Ἀπόλλωνα, τοῦτό γέ τοι τῷ | νῦν λόγῳ εὖ προσέφυσας.*

Ran. 1058. *Εἴτα διδάξας τοὺς Πέρσας μετὰ | τοῦτ' ἐπιθυμεῖν ἐδίδαξα.*

Ach. 636. *Πρότερον δ' ὑμᾶς οἱ πρέσβεις ἀπὸ | τῶν πόλεων ἔξαπατῶντες*

In the first example, restore the particle, which appeared unnecessary to the copyist, and therefore was omitted:

*Nή τὸν Ἀπόλλωνα, τοῦτό γέ τοι δῆ | τῷ νῦν λόγῳ εὖ προσέφυσας:*

as in Ran. 1079. "Ωστε γε καύτον σε κατ' οὖν ἔβαλεν. *Nή τὸν Δία, τοῦτό γέ τοι δῆ.* Occasion will present itself to notice a similar error in Eq. 784.

In Ran. 1058. Brunck, considering *εἴτα μετὰ τοῦτο*, (or *ταῦτα* as in the MSS.) tautologous, changes it into *κατὰ ταῦτα*. But it is no more tautologous than *εἴτ' αὐτὸν αὐθις* Nub. 971. *EITA τοῖς θεοῖς Θῦσαι ΜΕΤΑ ΤΟΤΤΟ* Av. 811. *ΕΠΕΙΤΑ ΜΕΤΑ ΤΑΤΤ'* εὐθὺς εὔρεθη Θανάτον, Philemon in Stob. p. 395. ed. Grot. or *ΕΠΕΙΤΑ ΜΕΤΑ ΤΑΤΤ'* εὐθὺς ἀρχιτεκτονεῖν, Sosipater in Athen. ix. p. 378. B. But whether *μετὰ τοῦτο* or *κατὰ ταῦτα* be read, the metre is corrupt, as Brunck himself has perceived in a similar verse Ach. 636. Three MSS. omit *τούς*. Therefore read,

*Εἴτα διδάξας Πέρσας μετὰ ταῦτα, ἐπιθυμεῖν ἔξεδίδαξα.*

This is stronger than the simple *διδάξα*: and *διδάξας ἔξεδίδαξα* form a better conjunction: moreover this very mistake has vitiated the cæsura of v. 1051. which editors have corrected from MSS.

In the verse of the Acharnenses Kuster saw that there was something out of order, and Brunck confesses that the rhythm would be improved by reading, *Πρότερον δ' ἀπὸ τῶν πόλεων ὑμᾶς οἱ πρέσβεις ἦ*. But a gentler transposition will improve it more: *Πρότερον δ' ὑμᾶς ἀπὸ τῶν πόλεων οἱ π. ἦ*. In the same position of the verse occurs soon after ἐν ταῖς πόλεσιν, ἐκ τῶν πόλεων, Plut. 567. Ran. 1042. ἐν ταῖς πόλεσιν, Vesp. 655. ἀπὸ τῶν πόλεων.

From this anapestic the procelesmatic is always excluded. Read therefore in Vesp. 1010. προσχετε for προσέχετε. Brunck's Ms. had this, and yet he overlooked it; which is the more surprising, inasmuch as in Nub. 980. he has excellently restored from MSS. Διπολιώδη. Thus the Attics said Δίφιλος, not Διπριλος.

The following have a dactyl in the cæsura, Nub. 325. Vesp. 349. 396. 671. of which the second and fourth will be very easily rectified; the first and third require greater attention.

\*Εστιν ὅπη δῆθ' ἥντιν' ἀν ἔνδοθεν | οἵσι τ' εῖης διορύξας.

Οἱ δὲ ξύμμαχοι, ως γῆσθοντό γε | τὸν μὲν σύρφακα τὸν  
ἄλλον.

Read in the former, by transposition, οἵσι τ' ἔνδοθεν εῖης δ. In the latter, the absurd particle γε is omitted in the Ravenna Ms. The genuine form γῆσθηνται is preserved by Suidas in Λαγαριζόμενον, Τραγαλίζονται, and expressly in \*Ηισθηνται. This form is often used by Plato; by the author of the Rhesus 673. Eur. Orest. 1583. (1566.) Troad. 639. Also in Bacch. 605. γῆσθεσθε must give place to γῆσθησθε.

With respect to Vesp. 396.

An Anapest βῆσται; it is faulty also on this account, that an anapest immediately follows a dactyl. The examples in does not follow a Dactyl. opposed to this rule by emendation, are not to the point; as neither are those, in which he corrects βοιδαρίω, it being a choriambus: Av. 586. Fragm. in Ammonius v. χολάδες. The Attics always say βοιδιον, νοιδιον, ροιδιον, διπλοιδιον, γημιδιπλοιδιον, προχοιδιον, as Pier-  
son on Mœris p. 276. has fully shown, and therefore they express the second diminutives by a contracted form. Read therefore, removing the marks of diæresis,

Mὴ, πρίν γ' ἀν ἐγὼ τὰ βοιδαρίω τὰ μὰ πρώτιστ' ἀποδῶμαι.

\*H βοιδαρίων τις ἀπέκτεινε ζεῦγος, χολίκων ἐπιθυμῶν.  
Neither is the difficulty greater in a fragment of the Babylonii, cited by Harpoeratian in \*Ἐπιβάτης.

Ἐνγ' ἐξεχολύμβησεν ἐπιβάτης, ως ἐξοίσων ἐπίγυνον.

Should any one hesitate with Brunck respecting the quantity of the last word, he may read with the Medicean and Galean MSS. of Harpocration, ἐπίγειον. But ἐπίγυον undoubtedly lengthens the penultima, because it is contracted from ἐπιγύαιον. Add the article, and you will have a legitimate anapestic :

Ἐγύ' ἔξεκολύμβησ' ὄπιβάτης, ὡς ἔξοσων  
ἐπίγυον.

Pac. 732. *\*Hn ἔχομεν ὅδὸν λόγον εἰπωμεν, χῶσα τε νοῦς αὐτὸς ἔχει γε :*

thus Brunck has edited : but γε is out of place and useless : and no Attic could write χῶσα τε νοῦς. The metre however may be corrected by transposing, ὅδὸν ἔχομεν.

But a verse, having an Ionic *a minore* (---) at A Dactyl the end preceded by a dactyl, would be totally destitute of rhythm, and altogether intolerable. Yet through the ignorance of transcribers two such are to be found :

Plut. 510. *Ei γὰρ ὁ Πλοῦτος βλέψει πάλιν, διανεί-  
μειέ τ' ἵσον ἑαυτόν.*

A.v. 491. *Σκυτῆς, βαλανῆς, ἀλφιταμοιβοὶ, τορνευ-  
τασπιδολυροπηγοί.*

Read, *Ei γὰρ ὁ Πλοῦτος βλέψει πάλιν, διανεί-  
μειέν τ' ἵσον αὐτόν.*

*Σκυτῆς, βαλανῆς, ἀλφιταμοιβοὶ, τορνευ-  
τολυρασπιδοπηγοί.*

Dawes is therefore mistaken in his conjecture, Nub. 325.

*\*Ως οὐ καθορῶ. Παρὰ τὴν εἴσοδον. \*Ηδη νῦν μόλις  
όρῶ αὐτάς :*

adding, " Versus quidem ita emendatus non est inter maxime numerosos. Sed est tamen legitimus." This opinion he a little qualifies afterwards by correcting, "*Ηδη* ὄρῶ νῦν μόλις αὐτάς. But the word αὐτάς, if Strepesiades is the speaker, who has not used it in the beginning of the verse, is very awkwardly introduced here. In one Ms. I have seen it written above as an interpretation ; the Ravenna has it in the text, but omits ὄρῶ contrary to the sense. Kuster and others approve ἄθρῶ, which nearly half the MSS. have ; Brunck has introduced into the text, διαθρῶ νῦν μόλις

ἡδη. But he has restored this compound with greater success to Thesm. 665. Besides he is compelled by the metre to write ἵσοδον, which is never found in *Comic writers*, nor indeed any noun compounded of ις. Very seldom indeed, and I doubt if in any but corrupt places, do they use ις before a vowel. But I am of the same opinion as Dawes, that μόλις ἀθρῶ cannot be said for μόλις ὁρῶ, independently of the liberty taken in lengthening the first syllable. Bentley gives ἐώρων, a wrong tense, if not contrary to the metre. What then must be done with this verse? Let us first consider the various readings. The old editions have, ἡδη νῦν μόλις ὁρῶ. Some MSS. for νῦν have νῦν καὶ, others νῦνι, among them four, which I have myself inspected; many ἀθρῶ for ὁρῶ: the Ravenna, ἡδη νῦνι μόλις αὐτάς. From the discrepancy of the MSS., it may reasonably be suspected that the passage had been corrupted before their time. But, if any thing can be elicited from the MSS., I decide upon continuing the whole sentence to Socrates, and reading,

**ΣΩ.** Νῦν μάλ' ἀθρῶν βλέπε πρὸς τὴν εἰσοδον ἡδη. Νῦν γέ τοι ἡδη καθορᾶς αὐτάς—.

I have added βλέπε from 322. *Bλέπε νῦν δευρὶ πρὸς τὴν Πάρνηθα.* It is a common joke among the old Comic writers, to cause the actor to forget the character which he is representing, and to speak, as if unconsciously, of the theatre or the spectators. *Εἰσοδος* is that part of the theatre, by which the Chorus enters the stage. See Av. 297. and Schol. Socrates then, when Strepsiades complains that he cannot see the clouds, answers, *Nunc tandem quam maxime oculos contendit et ad theatri introitum specta; nunc enim tandem eas vides.* *Μάλ' ἀθρεῖν* is like *μάλ' ἀπαυδῆν* and *μάλα δάκνειν* Ran. 372. 888. Lastly *πρὸς τὴν εἰσοδον* corresponds with *πρὸς τὴν Πάρνηθα.* I have adopted *πρὸς* for *παρὰ* from two excellent MSS. collated by myself.

To return to Vesp. 396.

*Αύτὸν δήσας. ὡς μιαρώτατε, τί ποιεῖς; οὐ μὴ καταβήσει;* I had noticed some instances, in which ἀνδρεῖς is omitted, and superlatives put in the place of positives,

but I have them not at hand. In Lysiſtr. 616. most editions have ἀνθρωποι, Brunck's ἀνδρες, but Suidas under Ἐπαποδυώμεθα has neither. In citing a line of the Epigoni, Νῦν αὐτὸν ὁπλοτέρων ἀνδρῶν ἀρχώμεθα, Moūσαι, Larcher on Herod. iv. 32. omits ἀνδρῶν. In Aristoph. Eccl. 742. most editions omit ἀνήρ. Cratinus in Athen. ii. p. 68. A. Γλαῦκον οὐ πρὸς πάντος ἀνδρός ἐστιν ἀρτύσαι καλῶς : thus the line must be read, ἀνδρός being added, which had been omitted. Suidas in Plut. 1026. has φίλ' ἀνερ for φίλτατ' ἀνερ. Hence I read, ὡ μιάρ' ἀνδρῶν. Thus Theocritus xv. 74. φίλ' ἀνδρῶν, Callimachus in Suidas v. Ἐπαύλια, πρητία γυναικῶν. In the same way Aristophanes has often said ὡ δαιμόνι' ἀνδρῶν, also ὡ μιαρώτατ' ἀνθρώπων Ran. 1520. and ὡ σχέτλι' ἀνδρῶν in the same part of the anapestic, Ran. 1081.

The rule, that each *dipodia* should end with a word, being difficult to observe constantly, is not unfrequently neglected, as Plut. 519. 570. 584. Yet the comic writers were so far careful, that, if the second foot were a dactyl, and the third a spondee, the last syllable of the dactyl should not commence an iambus or a Bacchius (---). Brunck perceiving this by his ear in Eccl. 514. Ευμβούλοισιν ἀπάσαις | ύμιν, corrects πάσαις. The vulgar reading Nub. 400. Ἀλλὰ τὸν αύτοῦ γε νεῶν is quite correct. Demetrius omits γε, from whence if any one should prefer, Ἀλλὰ νεῶν τὸν ἑαυτοῦ | βάλλει, he would form a verse such as no comic writer ever wrote, or could have written. In Eq. 505. Ἡνάγκαζεν ἔπη | λέξοντάς γ' | εἰς τὸ θ. π., correct, Ἡνάγκαζεν λέξοντάς ἔπη πρὸς τὸ θ. π. Eq. 784. Τοῦτο γε τούργον ἀληθῶς | ἐστίν. All old editions omit ἐστίν and after γε add σου, which has by accident been left out in AEm. Portus's edition. Kuster, without consulting MSS. or editions, thrust in ἐστίν, which Brunck retained. But what is easier, than to complete the metre, by adding a particle which is almost necessary to the sense ?

Τοῦτο γε τοι σου τούργον ἀληθῶς γενναῖον καὶ φιλόδημον. The Ravenna Ms., although corrupt enough, confirms this correction, Τοῦτο γε τοι τ' ἀληθῶς αὖ τούργον γ. x. φ.

Licenses in the Aristophanic anapestic.

The most remarkable license in the Aristophanic anapestic is, the making a long vowel or diphthong short before a vowel, as  $\chi\alpha\nu\sigma\iota\omega\nu \ddot{\alpha}\nu\tau\omega\varsigma$  Plut. 528. Another license, the lengthening a syllable before a mute and a liquid, is very rarely admitted, partly from necessity, partly when citing or imitating other poets. When therefore Aristophanes Nub. 334. lengthens the first syllable in  $\dot{\alpha}\gamma\varphi\bar{a}\bar{y}$ , he is ridiculing dithyrambs; when he uses the words of Homer, he makes use of the metre of Homer, Nub. 400.  $Kai\ \Sigma\omega\nu\iota\omega\nu \ddot{\alpha}\kappa\rho\omega\ 'A\theta\eta\mu\epsilon\omega\varsigma$ , Vesp. 650.  $'A\tau\dot{\alpha}\rho, \omega\ \pi\acute{\alpha}\tau\epsilon\varrho\ \eta\mu\epsilon\tau\epsilon\varrho\epsilon$ ,  $K\rho\omega\nu\iota\omega\eta$ : where the last syllable of the pronoun is long, not as Brunck supposes, *anapæstorum licentia*, but because they are the words of Homer. In Nub. 319. Vesp. 676., I have no doubt that he had some Tragic writer, perhaps Euripides, in view. The Comic writers lengthen syllables of this kind from necessity, when proper names cannot otherwise come into the verse. Thus  $K\epsilon\beta\dot{\gamma}\iota\omega\alpha$  and  $Ku\tau\dot{\gamma}\omega\gamma\epsilon\nu\iota\omega\alpha$  have the first long, Av. 554. Lysistr. 551.

Choric systems.

In arranging the choric systems, it has been my aim, first, to reduce them to those kinds of verse which are most frequently used by lyric poets; secondly, that the same or a similar species of verse should recur as often as possible. See Hec. 931. 932. 935. More verses of the description there found are in the first chorus of the Ajax of Sophocles. The Scholiasts are of no authority on this point. Next, it seemed desirable that strophe and antistrophe should accurately correspond. But in this department I have acted with caution, and have left some places without alteration, even where I have suspected a latent error. Nothing is a more frequent source of the blunders of copyists, than transposition. This they sometimes point out themselves by numeral letters. Others following them through haste overlooked these indications. Hence the safest method of correction is transposition.

Dialectic forms in the

It is difficult to determine accurately the limits within which the Tragedians confined themselves with respect to the Dialects; that they used some Ionic forms, but sparingly, is beyond a doubt. Thus they

said ξένος and ξεῖγος, μόνος and μοῦνος, γόνατα and γούνατα, <sup>Trans-</sup>χόρος and χοῦρος, δορὶ and δουρὶ. Yet the ignorance of <sup>gedi-</sup>transcribers has introduced more from Homer. With <sup>ans.</sup> respect to the Doric dialect, which is most usual in choruses, there is less difficulty, but no certainty. For no MSS., not even the best, are consistent in retaining the Doric forms in irregular verse. My rule has been, to restore them to the text, whenever any one MS. of respectability sanctioned it. For in most MSS., when the Doric form appears in the text, the Attic or common one is written over it. Hence it may be inferred in how many instances the transcribers must have preferred the latter to the former.

## A SYNOPI S

OF

## METRICAL SYSTEMS.

### TABLE OF FEET.

Of two Syllables.	Pyrrich	◡ ◡ θεός.
	Spondee	— — ψυχή.
	Iambus	◡ — θεά.
	Trochee	— ◡ σῶμα.
Of three Syllables.	Tribrach or Chorius	◡ ◡ ◡ πόλεμος.
	Molossus	— — — εὐχωλή.
	Dactyl	— ◡ ◡ σώματα.
	Anapest	◡ ◡ — βασιλεύς.
	Bacchius	◡ — — ἀνάσσει.
	Antibacchius or Palimbacchius	— — ◡ μάντευμα.
	Amphibrachys	◡ — ◡ θάλασσα.
	Amphimacer or Cretic	— ◡ — δεσπότης.
Of four Syllables.	Proceleusmaticus	◡ ◡ ◡ ◡ πολέμιος.
	Dispondeus	— — — συνδουλεύσω.
	Diiambus	◡ — ◡ — ἐπιστάτης.
	Ditrochaeus	— ◡ — ◡ δυστύχημα.
	Choriambus	— ◡ ◡ — σωφροσύνη.
	Antipastus	— — ◡ — ἀμάρτημα.
	Ionic a majore	— — ◡ ◡ κοσμήταρα.
	— minore	◡ ◡ — — πλεονέκτης.
	1st Paeon	— ◡ ◡ ◡ ἀστρόλογος.
	2d —	◡ — ◡ ◡ ἀνάξιος.
	3d —	◡ — ◡ — ἀνάδημα.
	4th —	◡ — ◡ ◡ — θεογενής.
	Epitritus primus	◡ — — — ἀμαρτωλή.
	— secundus	— ◡ — — ἀνδροφόντης.
	— tertius	— — ◡ — σωτηρίας.
	— quartus	— — — ◡ λωβητῆρα.

If a verse is complete, it is called *acatalectic*; if a syllable wanting, *catalectic*; if a foot, *brachycatalectic*; if a foot or a syllable is redundant, *hypercatalectic*.

A *metre* generally signifies a combination of two feet: except in dactylic verse, and in the metres composed of double feet.

Where a verse of a given species consists of two feet and a half, it is called a *penthemimer*, as consisting of five half feet; of three and a half, a *hephthemer*, as consisting of seven half feet.

There are nine principal species of metre: Dactylic, Anapestic, Iambic, Trochaic, Ionic *a majore*, Ionic *a minore*, Choriambic, Antispastic, Pæonic. A verse in which two dissimilar species are united, is called ἀσυνάρτητος.

### Dactylic Metre.

In this species one foot constitutes a metre.

Monom. hypercat. Οἰδίποδα.

Dim. acat. τὸς δ' ἔπει||τῦμβιός : οὐ δεῖ||σῆνδρα : ταῦδε γῳ-  
ναῖκῶν. Hec. 1053.

Dim. hypercat. Ἀρτέμιδός τε θεῖ||ας. Hec. 462.  
τὸν Ζεῦς || ἀμφὶποδα. 471.

Trim. acat. Ζεῦξματι || ἄρματι || πῶλοῦς. 467.

Trim. catal. πόλλα γάρ || ὠστ' αὐταῖ||μάντος. Soph. Trach. 110.

Trim. hypercat. κοιμᾶ||ζεῖ φλόγω||γῷ Κρόνο||δᾶς. Hec. 472.  
ο πόλον||κλαυτέ φι||λοῖσι θᾶ||νῶν. Æsch. Pers. 680.

Tetram. acat.: in which the final syllable is not common:

οὐ δ' ἔρις, || οὐκ ἔρις, || ἀλλα φόροι φόρος

Οἰδίποδα δόμον || ὠλέσε, || κράνθεις

αἴματι || δεῖρῷ, || αἴματι || λύγρῳ. Eur. Phœn. 1510.

Tetram. hypercat. οὐδ' ὑπό || πάρθενοι||ας τὸν δηπότοι βλέφα||-  
ροῖς. 1501.

Pentam. acat. οὐσοι θεῖ||αι κατά||πρῶν' ἄλι||όν πέρι||κλύστοι.  
Æsch. Pers. 883.

Hexam. acat. πρὸς σὲ γέ||νειδος, || ο φίλος, || ο δοκῆ||μάτα-  
ρος || Ἐλλαδί,  
αντόματι, || ἀμφὶποδα || τροῦσα τό || σὸν γόνον||καὶ χέρᾳ ||  
δεῖλαταν. Eur. Suppl. 277. 288.

See Soph. El. 134. 150.

μῆδε τό || πάρθενον||όν πτέρον || οὐρεῖ||όν τέρας || ελέειν.

*Logaædicus.*—This appellation is given to verses which commence with dactyls and end in trochees:

μῆτε πᾶ τρόπον τέλει' ζε | σῶσε. Hec. 938. also called *Alcaicus.*

ἐκτάχειος εὐθεῖς οὐ | πάντων. Soph. OEd. C. 119.

ησθα φετάλμιος δέσπισσε. 151.

ο πόλις, | ὁ γένεσία ταλαιπώ | νῦν σε  
μούρα ταῦθι | ἀμέρι || ἀ φει | τεῖ, φει | τεῖ. Electr. 1413. 1414.  
ελθ' επὶ | επύρω ζ || μοις φει | λοισι | πάντως. Eur. Or. 1293.

Spondees, instead of dactyls, are not supposed to be admissible: otherwise we might refer to this description of verse, Hec. 900.

κῆλιδ' | οἰστρόγατάν κε | χρῶσαι :

and also 455. 463. 466. 475. 629.

### Anapestic Metre.

The following are scales of the species in most frequent use, on which see Porson's observations above.

#### Dimeter Acatalectic.

uu -| uu -| uu -| uu -  
- uu |- uu |- uu |- uu |-  
- - - - - - - - - -

Sometimes a *proceleusmatic* is admitted:

ησσόνες | Ἑλλαδὸς || εγενόμεθ' | αἰχμᾶς.  
ο μὲν οἱ | χόμερος || φυγᾶς, ο δὲ | νεκτὸς ὦν. Eur. Or. 1492.  
1493.

#### Basis Anapæstica; or, Monometer Acatalectic.

uu -| uu -  
- uu |- uu -  
- - - - -

#### Paræmiac; or, Dimeter Catalectic.

uu -| uu -|| uu -|-  
- uu |- uu -|| - - - -

Other varieties are the following:

Monom. hypercat. or penthemimer: δόρι δῆ, | δόρι πέρ || σῶσε.  
Hec. 897.

Dim. brachycat.  $\kappa\rho\iota\nu\epsilon\iota$  |  $\tau\rho\iota\sigma\sigma\bar{\alpha}\bar{\iota}$  ||  $\mu\ddot{\alpha}\kappa\ddot{\alpha}\rho\bar{\omega}\nu$ . 641.

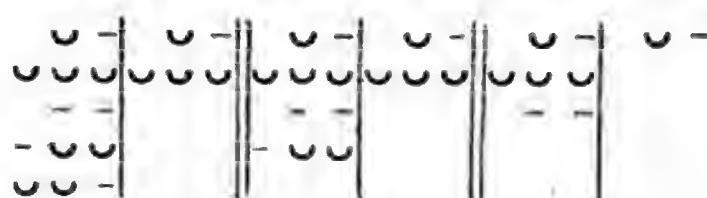
Dim. catal.  $\pi\ddot{\delta}\sigma\bar{\iota}\bar{\nu}$   $\bar{\epsilon}\bar{\xi}|\bar{\alpha}\nu\bar{\theta}\sigma\bar{\alpha}\bar{\iota}$  ||  $\mu\bar{\iota}$   $\delta\bar{\iota}'$   $\alpha\bar{\iota}$  |  $\theta\bar{\epsilon}\rho\bar{\delta}\bar{\sigma}$ . Ph. 166.

Dim. hypercat.  $\sigma\bar{\theta}'$   $\bar{\delta}$   $\pi\bar{\alpha}|\bar{\rho}\bar{\alpha}$   $\tau\bar{\delta}\nu$   $\ddot{\Lambda}\chi\ddot{\epsilon}$  ||  $\rho\bar{\delta}\nu\tau\bar{\alpha}$   $\theta\bar{\xi}|\bar{\sigma}\bar{\epsilon}\bar{\alpha}\bar{\alpha}\bar{\sigma}$  ||  $\sigma\bar{\omega}\nu$ . Soph. El. 184.

On the Aristophanic anapestic, or tetrameter catal. see also Porson :

### *Iambic Metre.*

The following is the scale of the trimeter acatalectic, or sennarius, constructed according to the rules of Porson, which see above :



Other species are :

Monom. acat.  $\gamma\bar{\omega}$  |  $\tau\bar{\alpha}\lambda\bar{\alpha}\bar{\iota}$  :  $\mu\bar{\delta}\mu\bar{\phi}\bar{\alpha}\bar{\nu}$  |  $\ddot{\chi}\bar{\omega}\nu$  :  $\ddot{\epsilon}\pi\ddot{\epsilon}\sigma'$   $\bar{\epsilon}|\pi\ddot{\epsilon}\sigma\bar{\epsilon}\nu$ .

Monom. hypercat. or penthem.  $\chi\bar{\rho}\bar{\nu}\bar{\sigma}\bar{\epsilon}\bar{\omega}\nu$  |  $\ddot{\epsilon}\nu\bar{\sigma}\bar{\pi}||\bar{\rho}\bar{\omega}\nu$ . Hec. 913.

Dim. brachycat.  $\tau\bar{\epsilon}\kappa\bar{\nu}\bar{\omega}\bar{\iota}$  |  $\ddot{\epsilon}\mu\bar{\omega}\nu$  ||  $\phi\bar{\delta}\lambda\bar{\alpha}\bar{\xi}$ . 1066.

Dim. catal. or hepthemim.  $\bar{\alpha}\bar{\lambda}\bar{\alpha}\bar{\sigma}$  |  $\tau\bar{\delta}\rho\bar{\delta}\bar{\sigma}$  ||  $\tau\bar{\gamma}\bar{\iota}\bar{\epsilon}$   $\alpha\bar{\iota}|\bar{\alpha}\bar{\nu}\bar{\delta}\bar{\nu}\bar{\iota}\bar{\sigma}$ . 936.

Dim. acat.  $\ddot{\epsilon}\gamma\bar{\omega}|\bar{\delta}\bar{\epsilon}\pi\bar{\lambda}\bar{\delta}\bar{\alpha}\bar{\nu}\bar{\alpha}$  ||  $\mu\bar{\delta}\nu$   $\ddot{\alpha}\bar{\iota}\bar{\alpha}|\bar{\delta}\bar{\epsilon}\bar{\rho}\bar{\iota}\bar{\sigma}$ . 911.

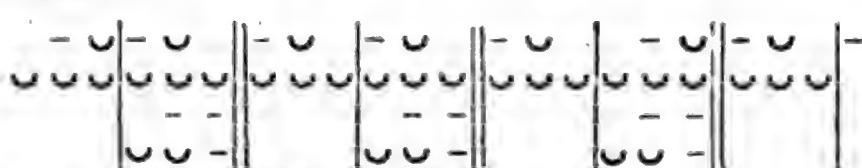
Dim. hypercat.  $\ddot{\alpha}\bar{\tau}\bar{\rho}\bar{\epsilon}\bar{\mu}\bar{\alpha}\bar{\iota}$  |  $\bar{\theta}\bar{\iota}'$   $\lambda\bar{\delta}||\bar{\gamma}\bar{\nu}\bar{\epsilon}$   $\ddot{\alpha}\bar{\pi}\bar{\delta}\bar{\delta}\bar{\sigma}\bar{\epsilon}$   $\ddot{\epsilon}\bar{\phi}'$   $\bar{\delta}$ , |  $\tau\bar{\iota}$ . Or. 150.

Trim. brachycat.  $\ddot{\epsilon}\bar{\nu}\bar{\gamma}\bar{\epsilon}\bar{\nu}|\bar{\tau}\bar{\alpha}\bar{\iota}\bar{\delta}$  ||  $\ddot{\alpha}\bar{\pi}\bar{\alpha}\bar{\iota}|\bar{\delta}\bar{\nu}\bar{\alpha}$  ||  $\bar{\delta}\bar{\delta}\bar{\nu}\bar{\alpha}\bar{\nu}$ . Ph. 348.

Trim. catal.  $\chi\bar{\ddot{\alpha}}\bar{\rho}\bar{\iota}\bar{\nu}$   $\bar{\delta}|\bar{\chi}\bar{\ddot{\alpha}}\bar{\rho}\bar{\iota}\bar{\sigma}$  ||  $\tau\bar{\delta}\nu$   $\epsilon\bar{\iota}\bar{\iota}$  |  $\theta\bar{\epsilon}\bar{\nu}\bar{\iota}\bar{\nu}$  ||  $\bar{\delta}\bar{\delta}\bar{\delta}\bar{\iota}\bar{\nu}|\bar{\alpha}$ . 1771.

### *Trochaic Metre.*

See Porson above. The following is the scale of the catalectic tetrameter :



Other species of trochaic verse are :

Monom. acat. or basis trochaica :  $\bar{\alpha}\bar{\sigma}\bar{\tau}\bar{\epsilon}|\bar{\nu}\bar{\alpha}\bar{\kappa}\bar{\tau}\bar{\delta}\bar{\sigma}$ .

Monom. hypercat. or penthem.  $\tau\bar{\iota}$   $\pi\bar{\delta}\bar{\tau}'$   $\bar{\delta}|\bar{\nu}\bar{\alpha}\bar{\sigma}\bar{\tau}\bar{\epsilon}$  ||  $\nu\bar{\iota}\bar{\iota}\bar{\iota}$ ; Hec. 183.

Dim. brachycat. or *ithyphallic* :  $\bar{\delta}\bar{\alpha}\bar{\kappa}\bar{\tau}\bar{\nu}|\bar{\lambda}\bar{\iota}\bar{\iota}\bar{\iota}\bar{\iota}$   $\ddot{\epsilon}$  ||  $\bar{\lambda}\bar{\iota}\bar{\sigma}\bar{\sigma}\bar{\epsilon}$ . Orest. 1431.

Dim. catal. or hepthem.  $\tau\bar{\omega}\nu$   $\bar{\delta}|\bar{\pi}\bar{\delta}\bar{\rho}\bar{\theta}\bar{\eta}||\bar{\tau}\bar{\omega}\nu$   $\pi\bar{\delta}|\bar{\lambda}\bar{\iota}\bar{\iota}\bar{\iota}$ . Hec. 894.

$\bar{\kappa}\bar{\alpha}\bar{\delta}\bar{\mu}\bar{\delta}\bar{\sigma}\bar{\delta}$  |  $\bar{\epsilon}\bar{\mu}\bar{\delta}\bar{\lambda}\bar{\epsilon}$  ||  $\bar{\tau}\bar{\alpha}\bar{\nu}\bar{\delta}\bar{\epsilon}$  |  $\bar{\gamma}\bar{\alpha}\bar{\nu}$

$\bar{T}\bar{\nu}\bar{p}\bar{\iota}\bar{\delta}\bar{\sigma}$  |  $\bar{\varphi}\bar{\tau}\bar{\epsilon}$  ||  $\bar{\tau}\bar{\rho}\bar{\alpha}\bar{\sigma}\bar{\kappa}\bar{\epsilon}|\bar{\lambda}\bar{\eta}\bar{\iota}$ . Ph. 647.

618.

Eurip. Hec.

D

**Dim. acat.** μόσχος | ἄδαμασ||τὸν πε[σῆμα  
δίκε, τὲ|λέσφο||ρὸν δι|δυνσά. 649. 650.

**Dim. hypercat.** οὐ|γῆμ' ὅ || τὸξδ[τὰς Πᾶ||ρῖς. Orest. 1408.

**Trim. brachycat.** ὡ τε|κρότ, τὲ||κιῶν τὰ |λαῖς ὁς || μάρρος. Hec. 688.

**Trim. catal.** κατθά|νει, κα || κος σ' ὅ|ποκτεῖ || νεῖ πό|σις. Orest. 1467.

**Trim. acatalectic.** Bentley affirms that this metre is unknown to Tragedy and Comedy. Gaisford thinks that the two following are legitimate instances :

εἰθ' ὅ|έλλαι|ά τὰ|χυρρῶ||στός πε|λεῖς. Soph. Oed. C. 1081.

καὶ κα|σιγρῆ||τὰν πῦ|κνοστὶ||κτῶν ὅ|παδον. 1092.

**Trim. hypercat.** ηλθόν | εἰς δό||μονε, ιν' | αὐθ' ἐ||καστά | σοι λε|γῶ. Eur. Or. 1398.

### Ionic a majore.

An Ionic verse *a majore* admits a *trochaic syzygy* promiscuously with its proper foot ; the second paeon in the 1st place ; also a molossus in an even place of a trimeter whole or catalectic. Resolutions of the long syllable are allowed in all possible varieties.

**Monom. hypercat.** or penthem. πτῶσσονστή μο||χῶν. Hec. 1048.

**Dim. brachycat.** καὶ σῶφροντα || πῶλοις. Phoen. 182.

**Dim. catal.** η Πάλλαδος || ἐν πόλει. Hec. 465.

**Dim. acat.** δάφνα θ' ίζ||ρούς ἀτέσχε. 458.

**Dim. hypercat.** νῦν δ' οὐτός ἀ||νεῖται στύγε||ρῷ. Soph. Aj. 1232.

**Trim. brachycat.** οἰκτρῶν βίη||τὰν ἔχονσάν || οἰκοῖς. Hec. 456.

χαῖρ', εὐτύχῃ || ἢ δ' αὐτὸς ὅ || μίλεῖς. Or. 348.

**Trim. acat.** τὰν οὐθ' οπτός||σιρεῖ πόθ' ὅ||παντογῆρῶς. Soph. Ant. 614.

If the three remaining paens, or the second paeon in any place but the first ; or, if an *iambic syzygy* or an *epitrite* be found in the same verse with an Ionic foot, the verse is then termed *Epionic*.

### Ionic a minore.

An Ionic verse *a minore* admits an *iambic syzygy* promiscuously ; and begins sometimes with the *third* paeon ; sometimes with a molossus, which is admitted in the *odd* places. Resolutions of the long syllable are also allowed.

Monom. hypercat. or penthem. μελέτας μᾶς τρόπος. Hec. 185.

Dim. brachycat. ἐπὶ τάνδε οὐσίοθεῖς. 1065. (τάνδε συθεῖς.  
Πορ.)

Dim. catal. or hephthém. θλάτας ἀκρόδημοις. Phœn. 1540.

Dim. acat. πάρακλιτοῦσ' || ἔπειρανεν. Æsch. Ag. 721.

Dim. hypercat. μόναδ' οἰωνά διάξον||σα. Phœn. 1537.

Trim. brachycat. διεδίφρεν||σε Μύρτιλον || φόνον. Eur. Or. 986.

The choruses in Euripides' Bacchæ are principally in this metre.

An *Epionic* verse *a minore* is constituted by intermixing with the Ionic foot a *trochaic syzygy*, an *epitrite*, the second or fourth pæon, or the third in any place but the first.

### Choriambic Metre.

A choriambic verse sometimes begins with an iambic syzygy,

Ο πέ φρικά τάν || ὠλέσπιον—κον. Æsch. S. c. Th. 717.

and generally ends with one, either complete, or catalectic. It also sometimes ends with a trochaic syzygy :

μῆνες ἄγη||ρῶς χρόνῳ δε|τάστας. Soph. Ant. 608.

αὐτὸδαι||κτον θάνωσι

καὶ χθόνια||κόντες πλὴ. Æsch. S. c. Th. 733. 734.

The verses corresponding to these in the antistrophe are :

πάρβαστάν || ὠκύποινόν  
αἴωνα δ' ἐς || τρόπον μένει.

Monom. ὡ μοῖ γά. Eur. Hec. 1039.

Monom. hypercat. or penthem. τάνδε γενναῖ || κῶν. 1053.

Dim. brachycat. ἀλιός αῦ||γάζει. 634.

Dim. catal. or hephthém. πόρθμόν αἴξ|ῶ τάλας. 1088.

Dim. acat. ἀμφὶ κλάδοῖς || ἐζόμενά. Phœn. 1532.

Dim. hypercat. τάν δε μέγας || μῦθος ἀεξεῖ. Soph. Aj. 226.

Trim. brachycat. πολὺσν ἄραιες || αἴθερος εἰδ || ὠλον. Eur. Ph. 1559.

Trim. acat. νῦν τελέσαι||τάς πέριθυ||μοῦς κατάρας. Æsch. S. c. Th. 721.

Tetram. catal. ἀ νεράς||μοῖ φίλον ἄχθος, τὸ δέ γῆ||ρᾶς αἰεῖ. Herc. F. 639.

If any other foot of four syllables is joined with a choriambus, the verse is sometimes denominated *Epichoriambic*.

*Antispastic Metre.*

An *antispast* is composed of an iambus and a trochee ( $\text{˘ } | \text{-˘}$ ). To lessen the labor of composition, in the first part of the foot any variety of the iambus, in the second, any variety of the trochee is admitted. Hence we get the following kinds of *antispast*:

1.	2.
˘ -	- ˘
˘ ˘ ˘	˘ ˘ ˘
- - -	- - -
˘ ˘ -	˘ ˘ -
- ˘ ˘	

Instead of an *antispast*, an iambic or trochaic *syzygy* is occasionally used:

˘ -   ˘ -
- ˘ - ˘

The second foot of the iambic *syzygy* also admits a dactyl:

˘ -   - ˘ ˘
-------------

A *dochmius* consists of an *antispast* and a long syllable: ( $\text{˘---˘}$ ) therefore a simple *dochmiae* is the same as an *antispastic monom. hypercat.* θεῶν ἡ θεᾶν.

A pure dimeter *dochmiae* is not of frequent occurrence: the fourth of the following lines is one:

ἀλιμένον της ὥς || ἐς ἄντλον πέσων  
λέχριδς, ἑκπέση || φιλᾶς καρδῖας  
ἄμερος ἀβίον' || τὸ γάρ ὑπέγγυον  
δίκα καὶ θεοῖσιν οὐ κύμπιτνει. Hec. 1010—1013.

Other varieties of the dimeter *dochmiae* may be found in the chorus in Æsch. S. c. Th. 79. ed. Blomf.

ρεῖ πόλεις ἀδὲ λέων || πρόδρομος ἵπποτάς.  
ἄμαχέτον δίκαν || ὑδάτης ὅροτύπον.  
ἄλενοστε βόδη || δ' ὑπέρ τεῖχεν.  
της ἄρα ρῦσεται, || της ἄρ' ἐπάρκεσει;  
πέπλων κοὶ στέφεων || πότερ εἰ μῆτιν, ἀμφίφι.  
σὺ τ' Ἀρῆς, φεῦ, φεῦ, || Καδμοῦ ἔπων υμῶν.  
ἐν τῷ μάχαιρι μάκαιρ' || ἄνασσα πρὸ πόλεως.  
ἴω τέλειοι || τέλειαι τέ γάρ: with an iambic *syzygy*.

Also in Hec. 681. 684. 688. 689. 690. 693. 702. 703. 707. 708. 709.

The following verses are also referred to the dochmiae system by Hermann de Metr. L. II. c. xxi. in which the final long syllable is resolved into two short: Eur. Or. 149.

καράγε, καράγε, πρόσιθ', || ἄρεμάς, ἄρεμάς θι.  
λόγον ἀπόδος, ϕ' ὅ τι||χρέος ἐμδλέτε πότε,  
χρόνια γάρ πέσων||δδ' εῦναζεται.

Also these, in the second of which a short syllable stands in place of the long, by the force of the pause on the vocative: Herc. Fur. 870.

Οτότοι, στέναξ||ον· ἀπόκειμεται  
Σὸν ἀνθός, πόλις, || ὁ Δίος ἐκγόνος.

A dochmiae is sometimes connected with a cretic, either pure or resolved:

ἐπτάπλον | ἔδος ἐπίρρον. Aesch. S. c. Th. 151.  
τάσδε πύρ|γόφυλάκες πόλιν. 154.

A *Pherecratean* verse consists of an antispast and a Bacchius:

αὐρᾶ, πόντι|ας αὐρᾶ. Hec. 445.  
τοὶ μὲν γάρ πότι πύργον  
πάνδημι, πάι | δηλῖ  
στείχοντιν. τι|γένωμαι;  
τοὶ δ' ἐπ' ἀμφὶ βόδοισιν  
ἰπποῦσι | πόλιταις  
χέρμαδ' οκρὶ|δέσσαν. Aesch. S. c. Th. 282—287.

These may also be scanned as choriambics.

*Antispastic dim. acat. or Glyconeus.* This verse admits any kind of antispast in the first place; but in the second only an iambic syzygy:

Δίος σκῆπτρον || ἄρασσεται. Soph. Phil. 140.  
δουλῶν ψᾶ|φάρα σπόδῳ. Aesch. S. c. Th. 312.  
Τῷριστον οἴδημα||λύποντο' ἔβαν. Eur. Ph. 210.

This iambic syzygy sometimes admits a spondee in the second place:

διναισῖν νό||τιας ἀλμᾶς.  
εὐναιᾶς δε||δέται ψυχᾶ. Eur. Hipp. 149. 159.

*Antispastic dim. brachycat.* ἔμοι χρῆν ξῦμ|φόραν. Hec. 627.

dim. hypercat. ἔμοι χρῆν πῆ || μόναν γένε|σθαι. 628.  
κῶπα πέμπο|μέναν τάλαι||νάν. 455.  
τάλαιν' οὐκέ|τι σ' ἐμβάτεν|σῶ. 901.  
trim. brachycat. τάλαιναι τα||λαῖναι κόραι || Φρογῶν.  
1046.

**trim. catal. or hendecasyllable :**

ἀθῆροι δ' οἴ||ā τίν δρᾶμον||τε βάσχαι. Eur. Or. 1502.

ἡ μάτροκτό||ιόν αἰμά χεῖ||ρι θέσθαι. 824.

έτλα καὶ Δᾶ || νᾶς οὐρᾶ||νιόν φῶς. Soph. Ant. 944.

**trim. acat. ἀλλ' ἂ μοιρῆ||διά τις δῦ||νάσις δεῖνα. 950.**

### *Pæonic Metre.*

A pæonic verse admits any foot of the *same time* as a pæon: viz. a Cretic, a Bacchius, or a tribrach and Pyrrhic jointly: a palimbacchius or third pæon are not often found. The construction of the verse is most perfect when each metre ends with a word.

Dim. brachycat. ὄμογάμος || κύρει. Phœn. 137.

Dim. catal. χάλκεδετά || τ' ἐμβόλα. 113.

Dim. acat. δῖοιχόμεθ', || οἰχόμεθα. Orest. 179.

δρόμαδες ὡ || πτέροφόροι. 311.

Dim. hypercat. πᾶρα Σημοῦντ || ιοῖς ὄχε||τοῖς. Orest. 799.

θέων νέμε||σις εῖς Ἐλέ||ναρ. 1356.

Trim. brachycat. κατάβοστρυ||χός ὄμραστ || γόργος. Phœn. 146.

Trim. catal. βάλοιμι χρὸ||ρῷ φύγαδα | μελέσσν. 169.

### *Versus prosodiacus.*

This appellation is given to a verse in which choriambics are mixed with Ionics or pæons.

Dim. acat. ἀ δε λῖνον | ἥλακάτα. Eur. Or. 1429.

νῆμάτα θ' ί|έτο πέδῳ. 1431.

Dim. hypercat. μόλπαν δ' ἄπο, | καὶ χόροποι|ῶν. Hec. 905.

μάστον ὑπέρ|τέλλοντ' ἔστι | δῶν. Or. 832.

Trim. brachycat. οὐ πρόσφορός | ἀμέριων | γέννα. Phœn. 132.

Trim. catal. λαῖνεοῖς | Ἀμφιῶνος | ὄργανοῖς. 114.

Trim. hypercat. μεγάλα δε | τις δύναμις | δὲ ἄλαστο|νῶν. Or. 1562.

### *Versus asynarteti.*

Hec. 1080. δεῖνα, δεῖνα||πέπονθάμεν. troch. syz. + iamb. syz.  
457. ἐνθα πρῶτο||γύνος τε φοῖνιξ. troch. syz. + iamb.  
penthem.

A verse of this kind in which a trochaic is followed by an iambic syzygy or vice versa, is termed *periodicus*.

Eur. Or. 1404. αἰλιτὸν, αἰλινὸν||ἀρχᾶν θᾶνατον. dact. dim. + anap. monom.

824. ἡ μᾶρποκτὸνόν||αιμᾶ χεῖρὶ θέσθαι. dact. dim. + troch. ithyphallic.

Hec. 915. ἔπιδέμνιον ὥσπεσοίμ' ἐς εὐνᾶν. anap. monom. + iamb. penth.

Or. 960. στράτηλατῶν||Ἐλλαδὸς πότ' ὄντων. iamb. monom. + troch. ithyph.

Phœn. 1033. ἔβας, ἔβας,||ῶ πτεροῦσσα γᾶς λόχεῦμα. iamb. monom. + troch. dim.

Hec. 1083. αἴθερ' ἀμπτα||μένος οὐρανῖον. troch. monom. + anap. monom.

Phœn. 1525. ἡ τῶν πάροιθεν||εὐγένεταν ζτέρος. iamb. penth. + dact. penth., called also *iambelegus*.

Verses, consisting of entirely irregular feet, are termed *polyschemasti*:

Οἰδεπόδα | βρότων οὐδὲ | νὰ μάκαρι|Σῶ. Soph. Ed. T. 1195.

A *Glyconeus polyschematistus* contains a choriambus in the second foot:

Ἄλεξανδρός | εἰλατήν. Hec. 630.

τὴ τοῦς ἄτω|θὲν φρύνημῶ-  
τατοῦς οἰώ|νοῦς ἔσδρω-

μένοι τρόφοις | κῆδομένοῦς

ἄφ' ὧν τέ βλαστῶσιν, ἄφ' ὧν τ' κ. λ. Soph. El. 1058.

καὶ βότηράς | ἵππονδμοῦς. Aj. 232.

οὐδὲν ἐλλεῖ|πει γένεας. Ant. 585.

ὦ λεπτός|νοῦ θύγατρός. Phœn. 178.

ολεθρῶν βιδοτάν πρόσαγεις. Med. 989.

Hermann de Metr. L. II. c. xix. defines the following as *diameter Cretics*, from Eur. Orest. 1415.

πρόσειπέ δ' ἄλ|λος ἄλ-  
λον πέσων | ἐν φόβῳ  
μῆτρις εἰ|η δόλος.  
καδόκει | τοῖς μέν οὖ,  
τοῖς δ' ἐς ἄρκυστάταν  
μῆχανάν | ἐμπλέκειν  
παῖδα τῆν | Τύνδαρεδ' ὅ  
μῆτρόφον|τῆς δράκων.

The same species of verse is found in Æsch. Suppl. 423.

As an exercise for the student, an analysis of the metres in the choruses of the *Hecuba* is subjoined.

*στροφὴ α'.* 444—453.

1. Αὐρᾶ, πῶντ̄|ᾶς αὐρᾶ, antisp. dim. catal. or Pherecratean.
2. ἀτ̄ πῶντ̄ | πόροῦς κόμη|Σεῖς, antisp. dim. hypercat. or periodicus dim. hypercat.
3. θοᾶς ἀκᾶ|τοῦς ἐπ' οἰδμᾶ | λιμνᾶς, Ion. a maj. trim. brach.
4. ποὶ μὲ τᾶν μὲ|λάν πόρεν|σεῖς; the same as the second line.
5. τῷ δούλος|νὸς πρὸς οἰκὸν Ion. a maj. dim. acat.
6. κτῆθεισ' ἄφεξ|όμαι; iamb. dim. brachycat.
7. ἦ Δῶρεῖδες | ὅρμον αῖας      } as the fifth line.
8. ἦ Φθιᾶδες, | ἐνθά καλλίσ-
9. τῶν θέα|τῶν πάτερ | ρα; dact. dim. hypercat.
10. φάσιν | Ἀπὶ||δᾶτὸν | γῦνας | λιπαῖ|νεῖν. Versus asynartetus: or antisp. trim. catal.

*ἀντιστρ. α'.* 454—463.

1. ἦ νᾶσων, ἄ|ληγρεῖ
2. κῶπα πέμπε|μενάν τάλαι|νάν,\*
3. οἰκτράν βιδ|τᾶν ἔχονταν | οἰκοῖς,
4. ἐνθά πρώτη|γόνος τὲ φοῖ|νιξ,
5. δάφνα θ' ἵ|ροῦς ἄι ἐσχέ
6. πτόρθοῦς Λάρυ| φιλά†
7. ὠδῖτες ἄ|γαλμα Διᾶς;
8. ξῦν Δῆλιά|στιν τὲ κοῦραῖς,
9. Αρτέμιδος τὲ θε|ᾶς
10. χρῦσεάν | ἀμπύ|κα, τὸ|δα τ' εὐ|λόγη|σω;

*στροφὴ β'.* 464—472.

1. ἦ Πάλλαδες | ἐν πόλει, } Ion. a maj. dim. catal.
2. τᾶς καλλίδει|φροῖς Ἀθᾶ- } Ion. a maj. dim. catal.
3. ναῖας ἐν κρόκεῷ πέπλῳ, antisp. dim. acat. or Glyconeus.
4. Σενέδηματ̄ ἀρμάτῃ πώλοῦς, prosodiacus.
5. ἐν δαιδαλεῖ|αῖσι ποικιλ-
6. λοῦσ' ἀνθόκροδοισι πήναῖς, } Ion. a maj. dim. acat.
7. ἦ Τίτανῶν | γέρεάν, † anapest. dim. brachycat.

\* Observe, that in the first part of the verse, (as in 10.) a fourth epitrite answers to a trochaic dipodia in the strophe: these are commutable: thus in Eur. Hipp. 547. the first line of the strophe τῶν μὲν Οἰχάλια is answered in the antistrophe by ὡ Θῆθᾶς γέρον.

† This line does not correspond with the strophe: a transposition seems necessary: see the note.

‡ Heath terms this line a *Glyconeus polyschematistus*, having a molossus in the first foot, to which in the antistrophe a palimbacchius answers.

8. τὰν Ζεῦς | ἀμφίπον | ρῷ, dactylic dim. hypercat.  
 9. κοῖμι|ζεῖ φλῶγ|μῷ Κρόνο|δᾶς; dact. trim. hypercat.

ἀντιστρ. β'. 473—481.

1. ὡ μοὶ τέκε|ῶν ἔμων,
2. ὡ μοὶ πάτε|ρῶν, χθοῖς θ'
3. ἀ κάπνῳ κάτ|έρειπέται
4. τῦφρῳενā, | δροῦληπτός
5. πρὸς Ἀργεῖ|ῶν· ἔγω δ' ἐν\*
6. ξεῖνῷ χθοῖς | δῆ κέκλημαῖ
7. δουλᾶ, | λύποῦσ' | Ἄσταν†
8. Εὑρῶ|πᾶς θερῷ|πτάν,
9. ἄλλᾶ|ξασ' Αῖ | δᾶ θαλᾶ|μοῦς.

στροφή. 627—634.

1. ἔμοὶ χρῆν ξῦμ|φρόνων, antisp. dim. brachycat.
2. ἔμοὶ χρῆν πῆ|μόναν γένεσ|θαῖ } antisp. dim. hypercat.
3. Ίδαιάν δ'|τε πρώτην ν|λάν } antisp. dim. hypercat.
4. Ἀλέξανδρός | εἰλάτιναν Glycon. polyschem.
5. ἔταμεθ', ἄλισν | ἐπ' οἰδμά ναῦ|στοληπῶν antisp. trim. cat.
6. Ἐλένας ἐ|πὶ λέκτρᾳ, τᾶν | καλ- Ion. a min. dim. hypercat.
7. λιστᾶν ὁ χρῦ|σοφῆς anapest. dim. brachycat.
8. ἄλισν αὐ|γάζει. choriamb. dim. brachycat., or a dactylic penthemimer.

With this compare the ἀντιστρ. 635—642.

ἐπωδός. 643—651.

1. ἐπὶ δόρι, καὶ | φόνῳ, καὶ ἐ|μῶν epionic a minore.
2. μελάθρων | λῶβρῷ anapestic monom.
3. στένει δὲ καὶ | τὸς ἀμφὶ τὸν iamb. dim. acat.
4. εὐρόδν | Εὑρῶ|ταν dactylic penthemimer.
5. Λάκανά πολὺ | δάκρυντος ἐν | δόμοις κύρα· iamb. trim. acat.
6. πολισν τ' ἐπὶ | κράτῃ μάτηρ epionic a minore.
7. τέκνων θάνον|τῶν τιθέται Glycon. polyschem.
8. χερᾶ δρῦπτε|ταὶ τε πάρει|ῶν, prosod. dim. hypercat.
9. διαίμον ὄνυ|χᾶ τιθέμενά | σπάραγμοις. antisp. trim. cat.

στροφή α'. 893—901.

1. σὸ μὲν, ὡ πᾶ|τρὶς Πλῖας, Ion. a min. dim. acat.

\* We have here a Bacchius answering to an Ionic a maj. in the strophe: the verses may be assimilated rather more by making δαιδαλεῖσι of four syllables only: in which case the Bacchius will answer to an antibacchius.

† To reconcile this line with the corresponding one of the strophe, I propose προλιποῦσ'. Musgrave suggests λείπουσ', but the aor. is necessary.

2. τῶν σιπόρθητῶν πολῖς trochaic hepthem.
3. αὐκετὲ λέξει τοῖσι Ελ- choriamb. dim. acat.
4. λαῖς ὁν νεφὸς | ἀμφὶ σὲ κρὺπται, prosodiacus dim. hypercat.
5. δόρι δῆ, | δόρι πέρσαν. anaplectic penthem.
6. ἄπο δὲ στέφαιράν κέχαψαν Ion. a min. dim. hypercat.
7. πυργῶν, κατὰ | δ' αἰθᾶλον Ion. a maj. dim. catal.
8. κῆλιδ' οἰστρόταν κέχρωσαν, } antispastic dim. hypercat.
9. τάλαιν' οὐκέτι σ' ἐμβάτεν σῶ. }

With this compare ἀντιστρ. α'. 902—910.

στροφὴ β'. 911—920.

1. ἔγω δὲ πλόκα μόνη ἀνάδετοις } iamb. dim. acat.
2. μετραίσιν ἐρέθιθμοις μάν }
3. χρύσεων ξιόπτρων iamb. penthem.
4. λεύσσουσ' ἄτερ μόδρας εἰς αὐγᾶς, epionic a min.
5. ἐπίδημοις || πέσοιμοι | οὐ εὖταν. asynartetus.
6. ἄνα δὲ κελαδός | ἔμολε πολῖν. } iamb. dim. acat.
7. κέλευσμά δ' ήν | κατ' αστοῦ Τροῖ- }
8. αῖς τόδις οὐ ποτέ Ελλάτων, | πότε epionic a min. brachycat.: or, according to the Schol. antisp. trim. brachyc.
9. δῆ, πότε τάνταν | Ιλιάδα | σκόπλαν choriamb. trim. catal. or an anaplectic dim.
10. πέρσαν τέσ, ηξέτροις; iamb. hepthem.

With this compare ἀντιστρ. 921—930.

ἐπωδός. 931—938.

1. τάν τοῖς Διόσκουροιν Ελέναν καστεν, ί- } asynarteti or iambic.
2. δαιόν τέ βιντάν || αἰνόπαρεν, κατάρρη } legi.
3. δίδουσ', | ἐπει μέ iambic penthemimer.
4. γᾶς ἐκ πάτρων || αῖς ἄπωλε σέν asynartetus: iamb. syzygy-trochaic penthem.
5. ἐξώκλετον τ' οἴκων γάμος, οὐ γάμος, ἀλλ' as the first.
6. ἄλα στόρος | τοῖς οἴκοις iambic hepthem.
7. ἄν μῆτέ πέλα γός ἄλλον ἄπαγοι | πάλιν, iamb. trim. acat.
8. μῆτέ πάτρων ικυτέσ | οὐκον. Logaædicus.

## C O D I C U M   I N D E X,

QUOS, AUT AB ALIIS AUT A SE INSPECTOS,  
AD HANC FABULAM ADHIBUIT PORSONUS.

- A. Ms. Par. 2712. quæ sunt Brunckii membranæ, a Musgravio, deinde diligenter a Brunckio, collatus.
- Aug. 1. 2. 3. Augustani tres apud Hermannum. Quarti fragmentum continet tantum 17 versus, 1261—1277.
- B. Variae lectiones e Ms. notatae in Aldin. exemplaris margine, quod mecum communicavit vir doctissimus et amicissimus, Carolus Burneius junior.
- C. Ms. Collegii Corporis Christi apud Cantabrigienses, cuius usum mihi humanissime concessere Collegii ejus Magister et Socii.
- Cant. Bibliothecæ publicæ Cantabrigiensis, notatus Mm. 1. 11.
- Cott. Excerpta e Ms. quodam Cottoniano, Barnesianæ margini in Bibliotheca Bodleiana adscripta.
- E. Bibliothecæ publicæ Cantabrigiensis, notatus Nn. 3. 13.
- F. Fragmentum Hecubæ in eodem volumine, a versu 712. ad finem, cum E. plerumque consentiens.
- G. Parisiensis, cuius lectiones quasdam enotavit amicus meus.
- H. Ms. Harleianus 5725. in Museo Britannico.
- I. Harleianus 6300. ibidem.
- K. Regiæ Societatis codex recentior, Kingio optimus vocatus.
- L. Ms. Ayscough. 4952. in Museo Britannico.
- M. N. duo exempla in eodem volumine Bibliothecæ publicæ Cantabrigiensis, notato Nn. 3. 14.
- Mosq. 1. 2. 3. 4. MSS. quatuor Mosquenses apud Beckium.
- P. vel Lib. P. liber impressus in Bibliotheca Parisiensi, cum MSS. collatus, unde varias lectiones exscripsit Musgravius.
- R. Alter Regiæ Societatis codex.

**ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.**

**ΠΟΛΥΔΩΡΟΥ ΕΙΔΩΛΟΝ.**

**ΕΚΑΒΗ.**

**ΧΟΡΟΣ αἰχμαλωτίδων γυναικῶν.**

**ΠΟΛΥΞΕΝΗ.**

**ΟΔΥΣΣΕΥΣ.**

**ΤΑΛΘΥΒΙΟΣ.**

**ΘΕΡΑΠΑΙΝΑ.**

**ΑΓΑΜΕΜΝΩΝ.**

**ΠΟΛΥΜΗΣΤΩΡ καὶ οἱ παῖδες αὐτοῦ.**

## Ε Κ Α Β Η.

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Ειδωλ. "ΗΚΩ, νεκρῶν κευθμῶνα καὶ σκότου πύλας  
λιπῶν, ἦν Αἰδης χωρὶς φκισται θεῖν,

1. " This passage is thus turned, with some freedom, by a poet cited by Cicero, Tusc. i. 16. *Adsum atque advenio Acheronle vix via alta atque ardua.* Demosthenes, de Cor. p. 571. ed. Tayl., mentions it as one of the passages of the tragedians in which Æschines had been guilty of a wrong pronunciation. Aristophanes openly ridicules it, in Athen. xii. p. 551. B. *Καὶ τίς νεκρῶν κευθμῶνα καὶ σκότου πύλας Ἐτλη κατελθεῖν*; more covertly, iii. p. 112. F. "Ηκω Θεαρίωνος ἀρτοπώλιον Λιπῶν, ίν' ἐστὶ κριβάνων ἔδωλια. (Thus Toup, *Emend. ad Suid.* P. i. p. 15., correctly; for the edition of Aldus has, Θεαρίων, διὰ.) Menippus in Lucian's Necyomantia, who represents himself as having returned from the infernal regions, appropriates the whole distich to himself. The author of the Christus Patiens, generally known by the name of Gregorius Nazianzenus, who rarely cites this play, has this line with a slight alteration, 1506.; this and the following, 2021. 2022." Porson.

"Ηκω has regularly the signification of a past action, of the perfect, not *I come, am in the act of coming*, but *I am come, I am here, adsum, as ἐλήλυθα*, and the imperf. ηκον answers to the plusq. perf. Herod. vi. 100. Αἰσχί-

ης—φρέδει τοῖσι ηκουσι τῶν Ἀθηναίων πάντα τὰ παρεόντα σφι πρήγματα, to those who were come. Comp. 104. viii. 50. 68. Thus Aristoph. Plut. 281. uses ηκει for ἀφίκται, v. 265." Matth. Gr. Gr. § 504, 2. Dawes M. Cr. 49.

κευθμῶνα. Cf. Soph. Antig. 818. 'Εστοδδ' ἀπέρχῃ κεῦθος νεκύων. Il. X. 482. Νῦν δὲ σὺ μὲν Ἀΐδαο δόμους, ὅπδε κεύθεσι γαῆς, Ἐρχεαι. Eur. Alc. 125. προλιποῦσ' Ἡλθεν ἔδρας σκοτίους Αἴδαο τε πύλας. Compare the opening lines of the Troades and the Bacchæ.

2. φκισται. See the note on Eur. Med. 6. respecting the propriety of inserting the iota in the text instead of writing it under. The latter method Porson attributes to the 13th century. " Those who have paid attention to the investigation of various readings are aware how frequently Ν and Η are interchanged. Archeistratus, in Athen. vii. p. 305. E. καν λσόχρυσος ξηι: Eustathius, in quoting him on Od. T. p. 1872, 17=706, 8. reads ξηι. Again in Athen. xiii. p. 599. D. critics have correctly changed πορφυρένι into πορφυρέηι. Pratinas, *ibid.* xiv. p. 622. C. (as I infer from p. 624. F.) Σολ, Βάκχε, τάνδε μοῦσαν ἀγλαΐζομεν, Ἀπλοῦν φυθμὸν χέοντες αἰόλῳ μέλει, Καὶ μὰν ἀπαρθένευτον οὗτι ταῖς πάρος Κεχρήμεθα πανώδασιν, ἀλλ' ἀκήρατον

Πολύδωρος, Ἐκάβης ταῖς γεγὰς τῆς Κισσέως,  
 Πριάμου τε πατρός· ὃς μὲν ἐπεὶ Φρυγῶν πόλιν  
 κίνδυνος ἔσχε δορὶ πεσεῖν Ἑλληνικῶ,  
 δείσας, ὑπεξέπεμψε Τρωϊκῆς χθονὸς  
 Πολυμήστορος πρὸς δῶμα, Θρηκίου ζένου,  
 ὃς τὴν ἀρίστην Χερσονησίαν πλάκα  
 σπείρει, φίλιππον λαὸν εὐθύνων δορί.  
 πολὺν δὲ σὺν ἐμοὶ χρυσὸν ἐκπέμπει λάθρᾳ  
 πατὴρ, ἦν, εἴ ποτ' Ἰλίου τείχη πέσοι,  
 τοῖς ζῶσιν εἴη παισὶ μὴ σπάνις βίου.

5

10

Κατάρχομεν τὸν ὅμιον. Since the Ms. A. gives κεχρημεηαναδαισιν, read, Και-νὸν ἀπαρθένευτον οὕτι ταῖς πάροι Κε-χρημέναν φδαισιν. Put the second verse into a parenthesis, and join μοῦσαν καινὸν, κ. τ. λ. In the end of book xv. p. 701. F. the same Ms. gives the following words: δίμυξον δὲ λύχνον εἴρηκε φιλυλλιος σωκαλ θρυαλλίδ' ηνδενι. Whence we obtain a perfect trochaic: Καλ λύχνον δίμυξον οἶσω, καλ θρυαλλίδ', ήν δέην." Porson. See 481.

3. "Homer, Il. II. 718. makes Hecuba the daughter of Dymas not Cisseus. Virgil follows Euripides, Æn. x. 705. The other Latin poets Virgil." Porson. Not Ovid: Met. xiii. 620. Ergo aliis latrasse *Dymantida* flebile visum.

6. ὑπεξέπεμψε: Virg. Æn. iii. 49. Hunc Polydorum auri quondam cum pondere magno Infelix Priamus fur-tim mandarat alendum Threicio regi, cum jam diffideret armis Dardaniae, cinqique urbem obsidione videret. Ovid Met. xiii. 430. Est, ubi Troja fuit, Phrygiæ contraria tellus, Bistonis habitata viris: Polymestoris illic Regia dives erat, cui te commisit alen-dum Clam, Polydore, pater, Phrygiis-que removit ab armis.

8. "Aldus and MSS. have Χερσονη-σίαν both here and in v. 33. But since the tragedians never use *pp* for *ρσ* nor *ττ* for *σσ*, I have restored the other form, after Brunck and Beck. Thus

in v. 270. Aldus has ηττον, although in v. 322. he preserves the proper form ησσον." Porson.

9. δορὶ, with a sceptre: Eur. Hipp. 979. ήσ διδν κρατεῖ δόρυ. Justin xliii. 3. Per ea adhuc tempora Reges hastas pro diademate habebant, quas Graeci σκῆπτρα dixerunt: nam et ab origine rerum pro Diis immortalibus veteres hastas coluere: ob cujus religionis memoriam adhuc Deorum simulacris hastæ adduntur. Festus: Hasta olim summum armorum impe-rium significabat: neque vero tantum imperium militare, sed et summam etiam in civibus auctoritatem hasta communiter designavit.

10. ἐκπέμπει, ἦν εἴη. "The optative in certain combinations is put after verbs of the present time, e. g. when the present (*historicum*) is put for the aorist, as in the Latin also, the conj. imperf. follows the present." Matth. Gr. Gr. § 518.

12. μὴ σπάνις, no want, i. e. abundance: Orest. 931. Ως τῆς γε τόλμης οὐ σπάνις γενήσεται: thus Hipp. 195. Δι' ἀπειροσύνης ἀλλον βιότου, Κούκις ἀπόδειξις τῶν ὑπὸ γαλας, where οὐκ ἀπόδειξις stands for κάλυψις: see Monk's note. Kidd on Dawes M. Cr. p. 225. Thus Spencer, Hymn of Love: 'How falls it then that with thy furious fervour Thou dost afflict as well the not-deserter, As him that doth thy lovely hosts despise?'

νεώτατος δὲ οὐ Πριάμιδῶν ὁ καὶ με γῆς  
ὑπεξέπεμψεν· οὐτε γὰρ φέρειν ὅπλα,  
οὐτὲ ἔγχος οἵσις τὸν νέων Βραχίονι.

15

ἔως μὲν οὖν γῆς ὅρθ' ἔκειθ' ὄρισματα,  
πύργοι τὸν ἀθραυστοὺς Τρωϊκῆς ἡσαν χθονὸς,  
“Ἐκτῷρ τὸν ἀδελφὸς οὔμος ηὔτυχει δορὶ,  
καλῶς παρ' ἀνδρὶ Θρηκὶ, πατρῷῳ ξένῳ,  
τροφαιῖσιν, ὡς τις πτόεθος, ηὔζομην τάλας.  
ἐπεὶ δὲ Τροία θ', “Ἐκτορός τὸν ἀπόλλυται  
Ψυχὴ, πατρῷᾳ θ' ἴστια κατεσκάφη,

20

13. “δ appears capable of being explained as in the Schol. Barocc. by τὸ εἶναι νεώτατον, quæ res scilicet. Others understand it for δι' δ. The doubt might be removed by adopting the reading φ of the Harl. Ms.; which is also found in the MSS. Cant. and Aug. 2.: δ and φ Schol. in M. I do not deny that δ and δι' δ, but the former interpretation I consider as preferable in this place. Suppl. 163. Εὐψυχίαν ἐσπενσας ἀντ' εὐβουλίας, “Ο δῆτα πολλοὺς ὀλεσε στρατηλάτας: where δ refers to τὸ σπενδειν εὐψυχίαν ἀντ' εὐβουλίας. Iph. A. 469. Γῆμας δ Πριάμου Πάρις, δι' μ' εἰργασται τάδε: Maikland has most judiciously given δ for δι', i. e. τὸ γῆμαι Πάριν.” Porson. Phœn. 1434. τὸν νοῦν πρὸς αὐτὸν οὐκ ἔχων, ἐκεῖσε δέ· “Ο καὶ νιν ἔσφηλ”. But Porson's explanation is very forced: δ is certainly for δι' δ, wherefore: as in Phœn. 156. δ καὶ δέδοικα μὴ σκοπῶσ' δρθῶς θεοί: 270. δ καὶ δέδοικα, μὴ με δικτύων ἔσω λαβόντες οὐ μεθῶσ' ἀναίμακτον χρόα.

16. δρίσματα. Schol. ἀντὶ τοῦ οἱ πύργοι περιορισμὸς γὰρ τῆς ἐν τῷ πόλει γῆς, οἱ πύργοι ὥστε τῆς γῆς δρίσματα, καὶ τὸ πύργοι Τρωϊκῆς χθονὸς, ταῦτόν ἔστιν. δι' δέ ἔστι ταῦτα, μαρτυρεῖ τὸ, “ἐπεὶ δὲ Τροία—” δ ἐπέφερε πρὸς τὰ δύο, δηλῶν ὡς ταῦτο σήμαντα ἔστιν. Hipp. 1457. Ὡ κλείν' Ἀθηνῶν, Παλλάδος θ' δρίσματα. See below 1190. Translate thus: while the boundaries

of the country remained undisturbed: ἐκείτο for δι': as Herod. vii. 198. ἀλλος ποταμὸς, τῷ νομα κεῖται Δέρας.

20. “An imitation of Homer, δ δι' ἀνέδραμεν ἔρνει Ισος.” Porson.

21. “ἀπόλλυται. Thus Brunck's membranæ, a Ms. in the Cambridge University Library (which I have elsewhere denoted by M.), Thomas Magister in Ψυχὴ, Eustathius on Il. E. p. 545, 29=413, 50. A. 850, 52=790, 38. N. 958, 59=939, 23. N. B. The first number refers to the page of the Roman edition, the second to that of the Basil. Aldus and others have ἀπόλλετο. But the tragedians so frequently employ different tenses, that such variations appear to have been the result of design.” Porson. Cf. 25. 27. 266. Virg. Aen. iii. 53. Ovid. Met. xiii. 434.

22. “In the adj. πατρῷα is contained the subst. πατήρ, to which αὗτος refers. An instance very similar is supplied by Sophocles, Trach. 259. ἔρχεται πόλιν Τὴν Εὐρυτελαν. τὸνδε γὰρ μεταίτιον Μόνον βροτῶν ἔφασκε τοῦδ' εἶναι πάθους. Rather different is the idiom which is often found in other places; for instance in Isocr. Panath. p. 273. A. B. Τῆς δὲ ἡμετέρας ἔτι βασιλευομένης, ἐφ' ὃν καὶ πόλεμοι πλεῦστοι, καὶ κίνδυνοι μέγιστοι συνέβησαν. The Latins have also imitated this construction. Paucius in the tragedy of Teucer,

αὐτὸς δὲ Βωμῷ πρὸς θεοδυτῶν πίτνει,  
σφαγεῖς Ἀχιλλέως παιδὸς ἐκ μιαιφόρου,  
κτείνει με χρυσοῦ, τὸν ταλαιπώρον, χάριν  
ζένος πατρῶος, καὶ κτανῶν ἐς οἴδμ' ἄλος  
μεθῆχ', ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχη.  
κεῖμαι δὲ ἐπ' ἀκταῖς, ἄλλοτ' ἐν πόντου σάλῳ,  
πολλοῖς διαύλοις κυμάτων φορούμενος,  
. ἄκλαυστος, ἄταφος· γῦν δὲ ὑπὲρ μητρὸς φίλης 30

quoted by Cic. de Orat. ii. 46. Neque PATERNUM adspectum es veritus, quem aetate exacta indigem Liberum la cerasti, orbasti, extinxi." Porson. Other instances are given by Matth. Gr. Gr. § 435. Thus also perhaps Sop h. Antig. 410. may be understood: Καθήμεθ' ἄκρων ἐκ πάγων ὑπήνεμοι, 'Οσμὴν ἀπ' αὐτοῦ μὴ βάλοι, sc. δ ἄνεμος, contained in ὑπήνεμοι.

23. "ἀντὸς τε Aug. i. 2." Porson. On the death of Priam, see Virg. Aen. iii. 550.

*πιτνεῖ*. This form is condemned by Elmsley in the following note on Eur. Heracl. 77. "Πιτνῶ verbum circumflexum esse statuerunt grammatici, cuius aoristus esset ἐπιτνον. Hinc passim apud Euripidem reperias πιτνῶ, εἰς, εἰ, οὖσι, εἰν, ἀν, ἀν, οὖσα, οὖντες, ὄντες, et similia; nunquam πίτνω, εἰς, εἰ, οὖσι, εἰν, ἀν, οὖσα, οὖντες. Diversæ sunt ejusdem verbi formis πίτνω et πίτνω, ut μένω et μίμνω. Veram scripturam ab Heathio propositam, celato Heathii nomine adoptavit Brunckius ap. Soph. Ed. Col. 1754. 'Ω τέκνον Αἰγέως, προσπίτνομέν σοι. Quod paulo ante in eadem fabula 1732. legitur, ἐπιτνε, præteritum imperfectum est. Apud nostrum Suppl. 691. πιτνόντων participium esse præsentis temporis ostendunt alia duo participia in eadem sententia, ἐκκυβιστώντων et λειπόντων." See Med. 54. 859. 1202. In v. 150. Elmsley objects also to βιτνόντες as not a tragic form.

25. Homer Il. T. 407. ascribes the death of Polydorus to Achilles: Αὐτὰρ

δ βῆ σὺν δουρὶ μετ' ἀντίθεον Πολύδωρον Πριαμίδην, τὸν δ' οὗτον πατὴρ εἴασκε μάχεσθαι, Οὖνεκά οἱ μετὰ παισὶ νεάντατος ἐσκε γόνοιο. It is to be observed also that Virgil differs from Eurip. respecting the disposal of the corse of Polydorus: iii. 45. Nam Polydorus ego: hic confixum ferrea texit Telorum seges, et jaculis increvit acutis. Ovid coincides with Virgil, Met. xiii. 497. Et, tanquam tolli cum corpore criminata possent, Exanimem e scopulo subjectas misit in undas.

27. μεθῆχ' ἦ—ἔχη. "Frequently the conj. is used, although the preceding verb be in the time past, viz. when the verb, which depends upon the conjunction, shows an action which is continued to the present time; Il. E. 127. 'Αχλὺν δ' αὐτοὶ ἀπ' ὄφθαλμῶν ἔλον, ή πρὸν ἐπῆν, 'Οφρ' εὖ γινώσκεις ἡμὲν θεδν ἥδε καὶ ἄνδρα, because at the time at which Minerva is speaking, γινώσκειν is a consequence still continuing of the past action ἀφαιρεῖν ἄχλυν. Comp. Æsch. Pr. 462. Choëph. 730." Matth. Gr. Gr. § 518.

28. "Αλλοτε is similarly suppressed in Soph. Trach. 11. Φοιτῶν ἐναργῆς ταῦρος, ἄλλοτ' αἰδόλος Δράκων ἔλικτες ἄλλοτ' ἄνδρειφ κύτει Βούντρωρος." Porson. Apoll. Rh. iii. 297. ἀπαλὰς δὲ μετετρωπάτο παρειὰς, 'Ες χλόον, ἄλλοτ' ἔρευθος. Thus τέως is omitted in v. 19. τόσον in v. 56. See Porson on Orest. 891.

29. διαύλοις κυμάτων, reciprocis fluctibus, the ebb and flow. See Blomf. Gloss. on Æsch. Ag. 335.

30. ἄκλαυστος, ἄταφος. Od. Λ. 66.

Ἐκάβης ἀΐσσω, σῶμ' ἰσημαίσας ἐμὸν,  
τριταῖον ἥδη φέγγος αἰωρούμενος,  
όσσοιπερ ἐν γῇ τῇδε Χερσονησία  
μῆτηρ ἐμὴ δύστηνος ἐκ Τροίας πάρα.  
πάντες δὲ Αχαιοὶ, ναῦς ἔχοντες, ἡσυχοι  
Θάσουσ', ἐπ' ἀκταῖς τῇσδε Θρηκίας χθονός.  
οἱ Πηλέως γὰρ παῖς, ὑπὲρ τύμβου φανεῖς,  
κατίσχοντες τὸν στράτευμαν Ελληνικόν,

35

Μή μ' ἄκλαντον, ἄθαπτον, ἵων διπίθεν  
καταλείπειν. Soph. Antig. 29. Εἳν  
δὲ ἄκλαντον, ἄταφον, οἰστοῖς γλυκὺν  
Θηγαυρόν. Virg. Æn. xi. 372. *inhu-*  
*mata infletaque turba.*

31. “*Ἄΐσσω* being generally a disyllable in the Attic poets, Pierson on *Moeris* p. 301. prefers *ἀΐσσων*. But two passages are adverse: *Æsch. Pers.* 470. “*Ητέξ* ἀκόσμῳ ἔντον φυγῇ: Eur. *Iph.* A. 12. Τί δὲ σὺ σκηνῆς ἐκτὸς ἀΐσσεις; Rather therefore than alter these places with Pierson, let us grant a little license to poets.” Porson. The preposition *ὑπὲρ* applied to ghosts hovering, flitting in the air, occurs again, 37. 91. *Orest.* 667.

32. “*Τριταῖον φέγγος*, a strange, or at least unusual expression, for the simple *τρίτον*. Euripides supports himself by another instance, *Hipp.* 277. Πῶς δ' οὐ, τριταῖον γ' οὐσ' δοτος ἡμέραν; (where see Monk.) It is singular that this very expression, *τριταῖον ἡμέραν*, is used by the Scholiast on *Aratus*, *Diosem.* 57. p. 99. a. ed. Oxon. The author of the *Christ. Pat.* had this line in view, 1779. 2016.” Porson. *Τριταῖος* ἥδη αἰωρούμενος would have been correct. See Schleusn. Lex. N. T. v. *Τεταρταῖος*. Adj. of this form imply in themselves a duration of time, and require no such adjunct as *φέγγος* or *ἡμέρα*. Hom. *Od.* Ζ. 266. *πεμπταῖοι δὲ Αἴγυπτον—ικόμεθα*, after an interval of five days. But *τρίτον φέγγος αἰωρούμενος* would not be the same as *τριταῖον φ.* a., the former would merely imply hovering about on this third day, but

the latter for three whole days, three days successively. See *Class. Journ.* No. LXXX. p. 344.

35. *ἔχοντες* for *κατέχοντες*, putting in to shore, resting at anchor: Herod. vi. 95. Παρὰ τὴν Ἡπειρον ἔχον τὰς νέας: sometimes *ναῦς* is omitted: Thuc. ii. 25. *σχόντες τῆς Ἡλείας ἐς Φειάδαν*.

ἥσυχοι Θάσουσι, for *μέρουσι*, as in 895. Bacch. 622. *ἥσυχος θάσων*, Hel. 1090. *ἥσυχοι καθάμεθα*, Soph. Aj. 325. *ἥσυχος θάκει*.

37. *ὑπὲρ τύμβου*. Virgil, *Æn.* iii. 322. represents this tomb as being in Troy: O felix una ante alias Priameia virgo, Hostilem ad tumulum Trojæ sub mœnibus altis Jussa mori! Ovid. Met. xiii. 442. coincides with Euripides, in fixing it in Thrace.

38. 39. “*στράτευμα* εὐθύνοντας, as Julian, Or. i. p. 29. A. ἀκμῆτας τὸ στράτευμα: where Petavius would read τοὺς στρατιώτας: without necessity, as Wyttenbach shows from another passage p. 24. A. ταῦτα δρῶντες τὸ στράτευμα, in *Bibl. Crit.* vol. iii. part ii. p. 35. Editions and Mss. have also εἰναλίαν, which later editors have corrected, at the suggestion of Dawes p. 196. ed. Burgess, who remarks that it is not an Attic form.” Porson. See *Phœn.* 3. “A noun collective in the singular and feminine, or neuter, is often accompanied by the adj. in the plural and masculine: *Æsch. Ag.* 588. Τροίην ἔλοντες δὴ τότε ‘Ἀργελῶν στόλος.’” Matth. Gr. Gr. § 434. l. b. See below 886. 889. Luke ii. 13. Πλῆθος στρατιῶν οὐρανίου, αἰνούντων τὸν Θεόν. Eur. *Heracl.* 800. ‘Επει γὰρ ἀλ-

πρὸς οἶκον εὐθύνοντας ἐναλίαν πλάτην  
αἵτεī δ' ἀδελφὴν τὴν ἐμὴν Πολυξένην  
τύμβῳ φίλον πρόσφαγμα καὶ γέρας λαβεῖν.

40

καὶ τεύξεται τοῦδ', οὐδὲ ἀδώρητος φίλων  
ἔσται πρὸς ἄνδρῶν· ἡ πεπρωμένη δὲ ἄγει  
θανεῖν ἀδελφὴν τῷδ' ἐμὴν ἐν ἥματι.

δυοῖν δὲ παιδοῖν δύο νεκρῷ κατόψεται  
μήτηρ, ἐμοῦ τε, τῆς τε δυστήνου κόρης.  
Φανήσομαι γὰρ, ὡς τάφου τλήμαν τύχω,  
δούλης ποδῶν πάροιθεν ἐν κλυδωνίᾳ  
τοὺς γὰρ κάτω σθένοντας ἐξηγησάμην  
τύμβου χυρῆσαι, κείσ χέρας μητρὸς πεσεῖν.  
τούμον μὲν οὖν, ὅσουπερ ἥθελον τυχεῖν,

45

50

λήλοισιν διπλίτην στρατὸν Κατὰ στόμ' ἔκτείνοντας ἀντετάξαμεν. Soph. Phil. 356. Aesch. Prom. 803. Grammarians call this the Σχῆμα σολοικοφανὲς, or πρὸς τὸ σημαινόμενον.

41. “λαβεῖν all the Edd. and MSS. with which I am acquainted. Yet λαχεῖν seems better. Λαχεῖν γέρας is found in Homer Il. Δ. 49. Ω. 70. A poet in Porphyry, de Abst. ii. 58. δστις ἐλπίζει θεοὺς Χαίρειν ἀπαρχαῖς καὶ γέρας λαχεῖν τόδε. Soph. Aj. 825. ΑΙΤΗΣΟΜΑΙ δέ σ' οὐ μακρὸν ΓΕΡΑΣ ΛΑΧΕΙΝ. Thus Aldus and the old editions and the best MSS. Triclinius has adopted λαβεῖν, which is found in the margin of the second Florentine ed. 1547. Not that I deny that λαβεῖν γέρας is good Greek, and even used by the tragedians, as in Andr. 585. Neoptolemus ἔλαβε γέρας, viz. Andromache. But this is not to the point. For he received her, ἔλαβεν ἔξαρτον, Tro. 276. as Agamemnon Cassandra 251. The other chiefs drew lots.” Rotsen. But since, as Schaefer remarks, λαχεῖν γέρας signifies *to obtain by drawing lots*, λαβεῖν γέρας *to receive under any circumstances*, the inference seems to be that γέρας λαβεῖν is the better reading. Cf. Iph. T. 243. θεᾶ

φίλον πρόσφαγμα καὶ θυτήριον Ἀρτίμιδη.

43. ἡ πεπρωμένη, understand μοῖρα ορ τύχη. Eur. El. 290. πεπρωμένη γάρ μοῖραν ἐκπλήσσει φόνου: Alc. 711. καὶ ξῆν παρελθὼν τὴν πεπρωμένην τύχην.

44. “Thus Brunck from the *membranæ*, which is more metrical than the reading in Aldus and edd. generally: τὴν ἐμὴν τῇδ' ἥμέρᾳ. Thus also the Ms. in the public library at Cambridge (Cant.) had at first; but now that commonly received.” Rotsen.

49. αἴτεω, *to ask*, ἔξαιτέω, *to succeed in asking*: as φεύγω and ἔκφεύγω, Phoen. 1231.

51. ὅσουπερ ἥθελον τυχεῖν, for δσουπερ. “These verbs (*τυγχάνω*, *λαγχάνω*, *κυρέω*, etc.) are very often construed with the accus.: *τυγχάνειν*. Soph. Ed. T. 598. Eur. Or. 676. Τὸ δ' αὖ δύνασθαι παρὰ θεῶν χρῆσαι τυχεῖν. Med. 756. *τυχοῦσ'* & *βούλομαι*: and in the sense of *to attain*, Il. E. 582. With *λαγχάνειν* the accus. is more common than the gen. Soph. El. 751. στρατὸς—ἀνωλόλυξε τὸν νεανίαν, Οἱ ἔργα δρόσας, οἷα λαγχάνει κακά: (Eur. Hec. 41.)—*κυρέω*, Aesch. S. c. Th.

ἔσται γεραιᾶ δὲ ἐκποδῶν χωρήσομαι  
 Ἐκάβη περὶ γὰρ οὐδὲ ὑπὲρ σκηνὴν πόδα  
 Αγαμέμνονος, φάντασμα δειμαίνουσ' ἐμόν.  
 φεῦ. ὡς μῆτερ, ητις ἐκ τυραννικῶν δόμων  
 δούλειον ημαρ εἶδες, ὡς πράσσεις κακῶς,  
 ὅσον περ εὖ ποτ' ἀντισηκώσας δέ σε  
 φθείρει θεῶν τις τῆς πάροιθ' εὐπραξίας.

55

Ἐκ. ἄγετ', ὡς παῖδες, τὴν γεραῦν πρὸ δόμων,  
 ἄγετ' ὁρθοῦσαι νῦν ὁμόδουλον,  
 Τραχάδες, ύμιν, πρόσθε δὲ ἄνασσαν·  
 λάβετε, φέρετε, πέμψετ',  
 ἀείρετε μου δέμας,

60

700. κακὸς οὐ κεκλήσῃ βίον εὖ κυρήσας,  
 especially in the sense of to meet with,  
 to find. Eur. Hec. 693—690. Rhes.  
 113. 697." Matth. Gr. Gr. § 363.  
 This change of construction is most  
 frequent with a neuter plural: 282.  
 κρατεῖν & μὴ χρεῶν. Soph. Ed. C.  
 1106. αἰτεῖς & τεύξει, although this ex-  
 ample may also be explained on the  
 principle of attraction.

52. Thomas Magister: 'Ἐκποδῶν τῷ  
 δὲνι ἐγένετο κρεῖττον, ή ἐκποδῶν τοῦ  
 δεῖνος. Εὑριπίδης ἐν 'Ἐκάβη'—γεραιᾶ  
 δὲ ἐκποδῶν χωρήσομαι 'Ἐκάβη'. By this  
 he seems to imply that ἐκποδῶν is fol-  
 lowed by a dat. of the person: Phœn.  
 40. τυράννοις ἐκποδῶν μεθίστασο. A  
 gen. of the thing is very usual: Phœn.  
 992. Med. 1219. also a dat. Orest.  
 541.

53. ήδ. The pronoun ήδε is gene-  
 rally used on the appearance of a new  
 character on the stage, and has the  
 force of ἀδε or δεῦρο. See Elmsley  
 on Eur. Heracl. 81. Monk Alc. 137.

"ἀπὸ for ὑπὸ, King's correction, I  
 had too hastily adopted. Musgrave  
 first conjectures πρὸ, but since some  
 MSS. have σκηνὴν, he prefers ὑπὲρ  
 σκηνὴν, i. e. ultra, as ὑπὲρ τέρεμνα  
 Orest. 1365. Therefore I have ad-  
 mitted ὑπὲρ on his conjecture, σκηνὴν  
 on the authority of the MSS. Cant. M.  
 N.; although σκηνῆς is defensible."

Porson. Cf. 659.

περὶ—πόδα. Verbs neuter signify-  
 ing motion are frequently followed by  
 an accus.: see below 1054.

55. "When φεῦ, εἰεν, ξα, and simi-  
 lar interjections, are independent of  
 the verse, I put a full stop after them;  
 when they form part of the verse, a  
 smaller one or none at all." Porson.

56. πράσσεις κακῶς, you fare ill:  
 ποιεῖς κακῶς, you act ill.

57. ἀντισηκώσας—τῆς πάροιθ' εὐ-  
 πραξίας, ἔνεκα being understood; or  
 the construction may be: σηκώσας  
 ἀντὶ τῆς πάρ. εὐπρ., having made an  
 equipoise, a balance (of evil) equal to  
 your former good fortune. See Blom-  
 field's Gloss. on Æsch. S. c. Th. 443.  
 The substantive ἀντισηκώσις, equipoise,  
 is found in Herod. iv. 50.

60. "τὴν δμόδουλον νῦν Aldus and  
 several MSS. Later editors have re-  
 jected νῦν: but since νῦν and πρόσθε  
 are properly in opposition to each  
 other, I have rather expunged the  
 article as useless. The MSS. Aug. I.  
 2. L. it is true omit νῦν: but impro-  
 perly. In v. 797. Τύραννος ήν ποτ',  
 ἀλλὰ νῦν δούλη σέθε. Εἴπαis ποτ'  
 οὐσα, νῦν δὲ γραῦς, ξταῖς θ' ἀμα. Andr.  
 65. "Ω φιλτάτη ξύνδουλε σύνδουλος  
 γὰρ εἰ Τῇ πρόσθ' ἀνδσηρ τῇδε, νῦν δὲ  
 δυστυχεῖ." Porson.

63. "Aldus and some MSS. ἀείρατε.

γεραιᾶς χειρὸς προσλαζύμενος·  
κάγῳ σκολιῷ σκίπωνι χειρὸς  
διερειδομένα, σπεύσω Βραδύπουν  
ηλυσιν ἄρθρων προτιθεῖσα.

ἄ στεροπὰ Διὸς, ἄ σκοτία Νὺξ,  
τί ποτ' αἴρομαι ἔννυχος οὔτω  
δείμασι, Φάσμασιν; ἄ πότνια Χθὼν,  
μελανοπτερύγων μάτερ ὄνείρων,  
ἀποπέμπομαι ἔννυχον ὄψιν,  
ἄν περὶ παιδὸς ἐμοῦ, τοῦ σωζομένου κατὰ Θρήκην,  
ἄμφὶ Πολυξείνης τε φίλης θυγατρὸς, δὶ ὄνείρων  
εἶδον, Φοβερὸν ὄψιν,  
ἔμαθον, ἔδαην.

65

70

75

In B. μον δέμας is omitted; δέμας in Aug. 2. Mosq. 4. and in King's ed. In the next line γεραιᾶς R. and Eust. on Il. B. p. 249, 39=189, 19. But γεραιᾶς would be smoother." Porson. See 274. The middle syllable of γεραιᾶς is frequently short in anapestic or choral metres; see Med. 133.

65. " Ald. and some MSS. have σκίπωνι, a frequent error. But the Ms. Aug. 2., Brunck's *membr.*, those marked C. R., Hesychius as referred to by Brunck, and Eustathius on Il. T. 1232, 39=1170, 48. Od. P. 1815, 11=624, 9. have σκίπωνι. The words of Hesychius are these: Σκίπων· βακτηρία, ῥάβδος. σκίπωνι χειρός· βακτηρίᾳ χειρός. Σκίπωνι Cant. with μ written under." Porson. Musgrave observes that the epithet σκολιὸς is not applicable to a stick, which would be straight, not crooked; and that therefore the words σκολιὸς σκίπων denote metaphorically the arm bent for the purpose of affording support instead of a staff. By σκολιὸς σκίπων however may perhaps be merely signified, as Cicero has expressed it, *de Divin.* 1, 17. *Incurvum, et leviter a summo inflexum bacillum.*

69. " αἴροιμ" Ald. αἴρομαι Harl. and the greater number; others ἀείρομαι:

αἰωροῦμ" Cott." Porson. *Why am I thus excited, disturbed?* ἀείρομαι has this sense in Soph. Trach. 215.

70. " *Nox* would be with more propriety termed the mother of dreams, than *Terra*. It might appear therefore that the clauses ἄ πότνια χθὼν, ἄ σκοτία νὺξ should be transposed. For although the common reading is cited by the Scholiast on Aristoph. Ran. 1366. Eustathius on Il. B. p. 173, 16=131, 23. Od. T. 1877, 53=713, 49. yet Aristophanes himself seems to have read the passage differently, inasmuch as he terms δύστανον δυειροῦ—μελαίνης νυκτὸς παῖδα. But no change is necessary. Iph. T. 1271. νυχία χθὼν ἐτεκνώσατο φάσματ' ὄνείρων. The Scholiast absurdly explains στεροπὰ Διὸς, *the light of day*, for the sake of producing an antithesis." Porson.

72. ἀποπέμπομαι, *I send away from myself with horror, I shudder at, abominor, I deprecate the omen attached to my vision.* The word occurs in Rhes. 906. Cf. 95.

74. " Thus the edd. of King and Brunck for Πολυξένης." Porson. On Ionic forms in the tragedians, see the conclusion of Porson's preface. ἀμφὶ, *about*, for περὶ, *de*, *quod attinet ad*, Matth. Gr. Gr. § 583. a.

ἄγθόνιοι θεοὶ, σώσατε παῖδ' ἐμὸν,  
ὅς μόνος, οἴκων ἄγκυρ' ἀτ' ἐμῶν,  
τὴν χιονώδη Θρήκην κατέχει,  
ζείνου πατρίου Φυλακαῖσιν.

80

ἔσται τι νέον·

ῆξει τι μέλος γοερὸν γοεραῖς.  
οὐποτ' ἐμὰ φρὴν ὥδ' ἀλίαστος  
φρίσσει, ταρβεῖ.

ποῦ ποτε θείαν 'Ελένου ψυχὰν,  
ἢ Κασάνδραν ἐσίδω, Τρωάδες,  
ἄς μοι κρίνωσιν ὄνείρους;

85

78. "The common reading is ἄγκυρά τ', the conjunction being inelegantly inserted. At Reiske's suggestion, I have adopted a different punctuation. The Ms. J. has ἄγκυρ' ἔτ', which does not satisfy me. The sense is, *Qui solus superstes familiæ meæ, quasi anchora ejus, Thraciam nivalem habitat.* To this passage, as the same critic remarks, the article in Suidas refers: Χαλάσω τὴν ἱερὰν ἄγκυραν. Ἅγκυρα μεταφορικῶς ἀπὸ τῶν ηγῶν, ἡ ἀσφάλεια. ὡς Σοφοκλῆς ἐν Φαίδρᾳ, καὶ Εὐριπίδης ἐν 'Εκάθῃ. The line of Sophocles is given in Brunck's Lex. Soph. p. 47. 'Αλλ' εἰσὶ μητρὶ παῖδες ἄγκυραι βίου. I have edited πατρίου, although every copy has πατρῷου. For since the Attics use πάτριος and πατρῷος indiscriminately, why should we unnecessarily have recourse to poetic license? See below 1098." Porson. Eur. Hel. 285. "Ἄγκυρα δή μου τὰς τύχας φέρει μόνη, Πόσιν ποθ' ἥξειν καὶ μ' ἀπαλλάξαι κακῶν. See note on 280.

81. τι νέον, a common expression in the tragedians to express *some calamity*: Soph. Ant. 242. δηλοῖς δ' ὡς τι σημανῶν νέον. See below 179. From 221. ἔπος appears to be the ellipse: *some fresh intelligence.*

82. γοερὸν γοεραῖς: 158. δειλαία δειλαίου γήρως: cf. 206. 209. Such repetitions add to the pathos.

83. οὐποτ' ἐμὰ φρὴν ὥδ' ἀλίαστος φρίσσει, is never wont to be in such a state of incessant horror. Il. Ω. 549. μηδὲ ἀλίαστον ὁδύρεο σὸν κατὰ θυμόν.

85. ποῦ ποτε: ποτε denotes extreme impatience: as *tandem* in Latin: Quousque *tandem* abutere Catilina patientia nostra? — Hoc, per ipsos Deos, quale *tandem* est? Cic. Thus in English: What ever can this mean?

86. "King has given Κασάνδραν from MSS.: so also *Cant. N.* and a various reading in *M.* The common reading is *Κασάνδρας*. But Euripides seems to assume in this play that Helenus was dead. Yet there is no occasion to read καὶ for ἢ as in these MSS. and some others. For a verb plural is correct, whether two singular nouns are connected or separated. Alcest. 367. Κατῆλθον ἄν· καὶ μ' οὐθ' δ πλούτωνος κύων, Οὐθ' δύπλι κάπη ψυχοπομπὸς ἄν Χάρων 'Εσχον." Porson. And yet 'Ελένου ψυχὰν, may be considered as a periphrasis for *Helenus*, who was still living, according to Virg. Æn. iii. 294. Thus "Εκτορος ψυχὴ 23. Something similar is the expression in Tacitus Hist. iv. 32. Vos Treveri ceteraque seruentium animæ. See also the note on 297.

87. "κρίνωσ' Ald. and MSS. I have certainly not met with κρίνωσιν in any one." Porson.

εῖδον γὰρ βαλιὰν ἔλαφον λύκου αἴμονι χαλᾶ  
σφαζομέναν, ἀπ' ἐμῶν γονάτων σπασθεῖσαν ἀνάγκη,  
οἰκτρῶς. καὶ τόδε δεῖμά μοι:

90

ἢλθ' ὑπὲρ ἄκρας τύμβου κορυφᾶς  
φάντασμ' Ἀχιλέως·  
ἥτει δὲ γέρας, τῶν πολυμόχθων  
τινὰ Τρωιάδων.

ἀπ' ἐμᾶς οὖν, ἀπ' ἐμᾶς τόδε παιδὸς  
πέμψατε, δαιμονες, ἵκετεύω.

95

Χο. Ἐκάβῃ, σπουδῇ πρὸς σ' ἐλιάσθην,  
τὰς δεσποσύνους σκηνὰς προλιποῦσ',  
ἴν' ἐκληρώθην καὶ προσετάχθην  
δούλη, πόλεως ἀπελαυνομένα  
τῆς Ἰλιάδος, λόγχης αἰχμῇ  
δοριθήρατος πρὸς Ἀχαιῶν·  
οὐδὲν παθέων ἀποκουφίζουσ',  
ἄλλ' ἀγγελίας βάρος ἀραμένα  
μέγα, σοί τε, γύναι, κήρυξ ἀχέων.  
ἐν γὰρ Ἀχαιῶν πλήρει ξυνόδῳ

100

105

88. βαλιὰν ἔλαφον, Paraphr. κατά-  
στικτον καὶ ταχεῖαν: Tibull. iv. 3, 11.  
Ipsa ego velocis quæram vestigia cervæ:  
the epithet is applied to a stag also in  
Hippol. 218. where see Monk. In  
Alc. 595. the meaning of βαλιὰλ λύκες  
is clear.

89. "Brunck would reject ἀνάγκη. Perhaps ἀνάγκη, ἀνοίκτως, were vari-  
ous readings. The whole passage would  
run smoothly thus: σπασθεῖσαν ἀνοίκ-  
τως. Καὶ τόδε δεῖμά μοι: ἢλθ' ὑπὲρ  
ἄκρας τύμβου κορυφᾶς φάντασμ' Ἀχι-  
λέως." Porson.

96. πέμψατε, for ἀποτ., avert this  
evil.

97. ἐλιάσθην. The primary mean-  
ing of λιάζω, according to Heyne on  
Hom. Il. O. 520. is to separate, loosen,  
disjoin; whence λιάζομαι, I move my-

self from a place, or simply I go or  
come. Hence also ἀλίαστος, a hav-  
ing an intensive force, very much  
loosened, agitated, disturbed.

98. "δεσποσύνας Brunck." Porson.  
See the note on 147.

100. "The Tragic poets neither  
avoid nor constantly use the Doric  
dialect in anapestic verses. Whenever  
therefore MSS. agree in the common  
form, I have retained it; where one  
or two have the Doric, I have restored  
it. I have here given ἀπελαυνομένα  
from the Aldine edition, 'Ελλάνων 116.  
and ἀνάγκη 1277. from a Harleian  
Ms." Porson.

102. "δορυθήρατος Cant. H. N. a  
usual variation in such compounds."  
Porson. See v. 476.

λέγεται δόξαι, σὴν παῖδ' Ἀχιλεῖ  
σφάγιον θέσθαι τύμβου δὲ πιβὰς  
οἰσθ' ὅτε χρυσέοις ἐφάνη ξὺν ὅπλοις,  
τὰς ποντοπόρους δὲ ἔσχε σχεδίας,  
λαίφη προτόνοις ἐπερειδομένας,

110

τάδε θωῦσσων

ποῖ δὴ, Δαναοὶ, τὸν ἐμὸν τύμβον  
στέλλεσθ' ἀγέρωστον ἀφέντες ;  
πολλῆς δὲ ἕριδος ξυνέπαιστε κλύδων,  
δόξα δὲ ἐχώρει δίχ' αὐτῷ Ἐλλάνων

115

109. " All MSS. and ancient editions agree in reading δτε. Canter was the first to conjecture δτι, which Musgrave approved, Brunck, Ammon, and Beck introduced into the text. But without good reason. For to remember both the fact itself and the time, is stronger than to remember the fact alone. Οἰσθα is here the same as μέμνησαι. In 239. when Hecuba asks, Οἰσθ' ἦνικ' ἥλθες Ἰλίου κατόσκοπος; Ulysses at first answers, Οἶδα, and afterwards Μεμνήμεθα. Aristoph. Aj. 1054. Μέμνησθ' δτε τῆς στήλης κατετίλας ἐσπέρας; Vesp. 353. Μέμνησαι δῆθ', δτ' ἐπὶ στρατιᾶς κλέψας ποτὲ τοὺς ὁβελίσκους, "Ιεις σαυτὸν κατὰ τοῦ τελχοῦς ταχέως, δτε Νάξος ἐάλω; Οἶδ', ἀλλὰ τί τοῦτ'; Sophocles has joined Οὐ μνημονεύεις ἦνίκα—χῶτ' αδθις—Aj. 1273—1283. And lest any one should suppose that in the passage from the Vespae δτ' is put for δτι, I remark, that the vowel in δτι never suffers elision in the Comic writers: an observation which has been frequently made by Brunck on Aristophanes. Hom. Od. II. 424. \*Η οὐκ οἰσθ' δτε δεῦρο πατήρ τεδς ἵκετο φεύγων; In this phrase οἶδα, μέμνημαι, μνημονεύω are equivalent. Athen. iv. p. 241. E. ἀλλ' ἐγώ μνημονεύω, δτε δ Κόρυδος ὁβολοῦ ἦν. Cic. Ep. ad Div. 7, 28. Memini cum mihi desipere videbare. Brunck and Beck have edited ξὺν for σὺν, whenever the metre allowed, whom I have followed." Porson. " Il. O. 18. \*Η Eurip. Hec.

οὐ μέμνη, δτε τ' ἐκρέμω ὑφόθεν. This phrase probably arose from hence, that τοῦ χρόνου was understood: η οὐ μέμνη τοῦ χρόνου, δτε." Matth. Gr. Gr. § 548, 6. obs.

111. " When the proper subject of a passive is to be represented as a part of a whole, and this whole is in the genitive, e. g. τὸ τραῦμα μου ἐπιδεῖται, the whole is considered as the subject, and the part put in the accusative, with the passive: (ἐγὼ) ἐπιδέομαι τὸ τραῦμα, as Xen. Cyr. v. 2, 32. Soph. Aj. 1178. γένους ἀπαντος ρίζαν ἔξημημένος. Eur. Hec. 111. τὰς ποντοπόρους τ' ἔσχε σχεδίας, Λαίφη προτόνοις ἐπερειδομένας, for ὃν τὰ λαίφη ἐπερείδεται προτόνοις: 898. ἀπὸ δὲ στεφάναν κέκαρσαι Πύργων, for στεφάνη πύργων σῶν ἀποκέκαρται. Aristoph. N. 24. Εἴθ' ἐξεκόπην πρότερον τὸν ὄφθαλμὸν λίθῳ. In these cases it is usual to supply κατά. Similarly Aristoph. N. 241. τὰ χρήματα ἐνεχυράζομαι, for τὰ χρήματά μου ἐνεχυράζεται." Matth. Gr. Gr. § 422.

113. Compare Ovid. Met. xiii. 445. Immemoresque mei disceditis, inquit, Achivi? Obrutaque est mecum virtutis gratia nostræ? Ne facite: utque meum non sit sine honore sepulcrum, Placet Achilleos mactata Polyxena manes.

114. στέλλεσθε, whither are ye going? See Med. 666.

115. " συνέπεσε Ald. against the metre: συνέπεσε King, against the sense: συνέπαιστε is the conjecture of Musgrave. Aesch. Prom. 886. Θολεροὶ

F

στρατὸν αἰχμητὴν, τοῖς μὲν διδόναις  
τύμβῳ σφάγιου, τοῖς δὲ οὐχὶ δοκοῦν.  
ἥν δὲ τὸ μὲν σὸν σπεύδων ἀγαθὸν  
τῆς μαντιπόλου Βάκχης ἀνέχων  
λέκτρ' Ἀγαμέμνων·

τὰ Θησείδα δ', ὅζω Ἀθηνῶν,  
δισσῶν μύθων ῥήτορες ἦσαν·  
γνώμη δὲ μιᾶς ξυνεχωρείτην,  
τὸν Ἀχίλλειον τύμβον στεφανοῦν  
αἴματι χλωρῷ· τὰ δὲ Κασάνδρας  
λέκτρ' οὐκ ἐφάτην τῆς Ἀχιλείας  
πρόσθεν θῆσειν ποτὲ λόγγης.

σπουδαὶ δὲ λόγων κατατεινομένων  
ἦσαν ἵσαι πως, πρὶν ὁ ποικιλόφρων,  
κόπις, ἡδυλόγος, δημοχαριστὴς,  
Λαερτιάδης πείθει στρατιὰν,

δὲ λόγοι παίουσ' εἰκῇ Στυγνῆς πρὸς  
κύμασιν ἔτης. Schol. τεταραγμένοι δὲ  
λόγοι, ὡς ἔτυχε, προσπαίουσι τῷ τῶν  
κακῶν κλύδωνι." Porson. The expla-  
nation of the Schol. συνέκρουσε, clash-  
ed, supports the reading ξυνέπαισε. In  
Rhet. 82. ἔπεσον and ἔπαισον are con-  
fused. Cf. Eur. Med. 363. ἄπορον  
κλύδωνα κακῶν.

118. δοκοῦν, *it appearing, cum vide-  
retur*: cf. 504. Δέξαν and δεδογμένον  
are also used thus absolutely. Paus.  
Ach. p. 398. Δέξαν δὲ σφίσιν ἀνενεγ-  
κεῖν ἐς τὸ χρηστήριον τὸ ἐν Δελφοῖς,  
δίδωσι Μέδοντι ἡ Πυθία βασιλεῖαν τὴν  
Ἀθηναίων. Thuc. i. 125. Τὸ πλῆθος  
ἔψηρσαντο πολεμεῖν. Δεδογμένον δὲ  
ἄντοις, εὐθὺς μὲν ἀδύνατα ἦν ἔπιχειρεῖν  
ἀπαρασκεύοις οὖσιν. See Viger's Idioms  
p. 111. Seager, for instances of other  
participles similarly used: *αἱ ἔξδη, ἐνδη,  
ἐνδη, παρδη, δέον, ἐνδεχθμενον, μετδη,*  
etc. Also Matth. Gr. Gr. §. 564.

119. σπεύδων, *was intent upon your  
good*: see p. xix. Med. 759.

120. "Soph. Aj. 210, cited by Mus-

grave: Παῖ τοῦ Φρυγίου σὺ Τελεύταν-  
τος, Λέγ', ἐπεὶ σὲ λέχος δουριάλωτον  
Στέρκας ἀνέχει θούριος Αἴας." Porson.  
Ἀνέχων, *upholding*, τιμῶν Schol.: Eur.  
Alc. 315. Τούτους ἀνάσχον δεσπότας  
ἔμων δόμων. Od. T. 111. δς τε θεουδῆς  
Ἀνδράσιν ἐν πολλοῖσι καὶ ἴφθιμοισιν  
ἀνάσσων, Εὐδικίας ἀνέχηστι, Schol. Εὐν  
έχει, τιμεῖ.

122. τὰ Θησείδα, Acamas and De-  
morphoon. II. B. 540. Ποδάρκης, δῖος  
Ἀρης. *Ramus* is thus used in Latin: Pers. Sat. iii. 27. *an deceat pulmonem  
tumpare ventis, Stemmate quod Tusco  
ramum, millesime, ducis?* Cf. 20.

129. κατατεινομένων, *urged with re-  
hemence and obstinacy*.

131. "The word κόπις for *an orator*  
is cited by Musgr. from Lycophr. 763.  
1464. Schol. Ven. II. B. 199. ἀλλὰ καὶ  
οἱ θρασεῖς κολακευόμενοι πτεροῦνται,  
μᾶλλον δὲ πληγαῖς ὑπείκουσιν. πῶς οὖν  
δήμῳ χαρίζεται δὲ Οδυσσεὺς κατὰ τοὺς  
τραγικούς; where a most excellent Ms.,  
lent to me by Charles Townley, reads  
erroneously ἔπαιρονται for πτεροῦνται,

μη τὸν ἄριστον Δαναῶν πάντων,  
δούλων σφαγίων οὖνεκ', ἀπωθεῖν,  
μηδέ τιν' εἰπεῖν παρὰ Περσεφόνη  
στάντα Φθιμένων, ὡς ἀχάριστοι  
Δαναοὶ Δαναοῖς, τοῖς οἰχομένοις  
ὑπὲρ Ἑλλήνων,

135

Τροίας πεδίων ἀπέβησαν. —  
ἢξει δ' Ὁδυσεὺς ὅσον οὐκ ἤδη,  
πῶλον ἀφέλξων σῶν ἀπὸ μαστῶν,  
ἐκ τε γεραιᾶς χερὸς ὁρμήσαν.  
ἀλλ' οἴθι ναοὺς, οἴθι πρὸς Βαμοὺς,

140

but correctly δημοχαριστῆς for δῆμῳ χαρίζεται." Porson. The Scholiast on the latter passage of Lycophron, as given by Musgr., thus explains the word: Κόπις δέ οἱ βῆτωρ, παρὰ τὸ κόπτειν τοὺς λόγους, κόπτις, κόπις, ηδὲ ἔμπετρος. Hesychius: Κοπίζειν φεύδεσθαι. "In nostro quodam Lexico veteri exponitur σύντομος καὶ δέκας τῷ λόγῳ." H. Stepl. Thes.

133. Δαναῶν, properly the people of Argos: an anachronism here; for the Greeks were not called by one name till some time after the Trojan war: πολλῷ γάρ ὑστερός (sc. "Ομηρος") ἔτι καὶ τῶν Τρωϊκῶν γενόμενος, οὐδαμοῦ ἐνμπάντας ὥνδμασεν. Thuc. i. 3. Cf. Mitford's Hist. Ch. I. § ii. p. 32.

134. δούλων σφαγίων for δουλίων. Thus *servus* in Latin: Horace Ep. i. 19, 19. O imitatores, *servum pecus!* Od. i. 4, 6. Jam te premet Nox, *fabulaque Manes*. Eur. Orest. 1169. Δούλοις παρασχὼν θάνατον: Ion 1173. οἰκέτην θιον. Soph. Ant. 1169. τύραννον σχῆμα: Hec. 422. γέροντα πόσιν: 909. ναύταν δηλῶν: 1234. γυναικὸς δούλης. Il. Ω. 58. "Ἐκτωρ μὲν θυητός τε, γυναικά τε θήσατο μαζόν. Hesiod. "Ἐργ. 191. μᾶλλον δὲ κακῶν βεκτῆρα καὶ ὑθριν 'Ανέρα τιμήσουσιν. See Matth. Gr. Gr. § 429.

135. Ἑλλήνων: but in v. 116. Ἑλλάνων: an inconsistency, of which, as Scholes remarks, it is not probable that Euripides was guilty in the same

system, and therefore it is strange that Porson should have left it. See 100, and cf. Phæn. 62.

140. ὅσον οὐκ ἤδη, *tantum non jam*, almost immediately. Xen. ἙΛΛ. vi. 2, 9. Ἐνθυμίζεν ὅσον οὐκ ἤδη ἔχειν τὴν πόλιν. Terence Phorm. I. ii. 18. *modo non montes auri pollicens*.

141. πῶλον, Schol. τὴν παῖδα λέγει μεταφορικῶς. See Phæn. 561. Monk's note on Eur. Hipp. 548. Horace Sat. i. 3, 44. strabonem Appellat pætum pater, et pullum, male parvus Si cui filius est. In vv. 209. 524. the word μόσχος is applied to Polyxena.

μαστῶν. "Aldus and several MSS. μαζῶν. Brunck has given μαστῶν from his MSS., thus establishing the rule of Thomas Magister. [Μαστὸς, ἐπὶ γυναικός· Εὐριπίδης ἐν 'Εκάθη· (428.) "Ω στέρνα, μαστοῖ θ', οἱ μ' ἔθρεψαθ' ἤδεως. μαζὸς δ' ἐπὶ ἀνδρός.] Thus evidently the MSS. G. M. R. and the Codex Vitebergensis, collated by Zeunius, which contains the Hecuba down to 274=278. of this ed. In an Epigram, where Brunck after others has edited μαζὸν, Anal. iii. 73. Suidas v. Κόρυμβοι has, "Η μαστὸν νεαρῆς ὄρθιον ἤλικης." Porson.

143. "When a preposition should stand twice with two different nouns, it is often put only once by the poets, and that too with the second noun. Od. M. 27. ή ἄλδος ή ἐπὶ γῆς. Soph.

τζ' Ἀγαμέμνονος ἵκετις γονάτων  
κήρυσσε θεούς, τούς τ' Οὐρανίδας,  
τούς θ' ὑπὸ γαίας· ἡ γάρ σε λιται  
διακαλύσουσ' ὄρφανὸν εἶναι  
παιδὸς μελέας, ἡ δὲ σ' ἐπιδεῖν  
τύμβου προπετῆ, φοινισσομέναν  
αἴματι παρθένον ἐκ χρυσοφόρου<sup>†</sup>  
δειρῆς νασμῷ μελαναυγεῖ.<sup>‡</sup>

Ex. οἱ γὰρ μελέα, τί ποτ' ἀπύσω;  
ποίαν ἀγά; ποῖον ὁδυρμόν;  
δειλαία δειλαίου γήρωας,  
δουλείας τᾶς οὐ τλατᾶς,

145

150

155

(Ed. T. 733. σχιστὴ δ' ὅδος 'Ἐς ταῦτα  
Δελφῶν καπὸ Δαυλίας ἄγει. Eur. Ph.  
291. μαντεῖα σεμνὰ, Λοξίου τ' ἐπ' ἐσχά-  
ρας : 372. οὗτῳ δὲ τάρβος εἰς φόβον τ'  
ἀφικόμην for εἰς τάρβος φόβον τε." Matth. Gr. Gr. § 595.

145. κήρυσσε, invoke, i. e. with a voice loud as a herald's, ἐπικαλοῦ Schol. The same meaning is given by Blomf. to Aesch. Cho. 118. κηρύξας ἐμὸι Τοὺς γῆς ἔνερθε δαίμονας κλύειν ἐμὰς Εὐ-  
χάς.

146. "γαῖαν Edd. and MSS. against the metre. Hippol. 197. Κοῦκ ἀπόδει-  
ξιν τῶν ὑπὸ γαῖας. There also Brunck's  
membranæ have γαῖαν. For ὑπὸ γαῖαν  
Aug. 1. ὑπογαῖος." Porson.

147. "ὄρφανὸν Ald. and several  
MSS. But ὄρφανὸν C. Lib. P. and the  
Scholiast, who compares ἄργυρος in the  
fem., not accurately; for no other form  
of this word exists in Attic writers.  
See Kuster on Aristoph. N. 53. More  
parallel are στερβὸς 300. γενναῖος 596." Porson. See the note on 888. Hesychius : ὄρφανὸς, δ γονέων ἐστερημένος  
καὶ τέκνων. Plato de LL. V. p. 244.  
ὄρφανὸς παῖδων καὶ ἑταίρων, berest.

150. "It was customary among the  
ancients for virgins to wear a profusion  
of gold. Homer Il. B. 872. "Οσ καὶ  
χρυσὸν ἔχων πόλεμονδ' ἔν, ἥντε κούρη.  
Aristoph. Av. 671. "Οσον δ' ἔχει τὸν

χρυσὸν, ὃσπερ παρθένος. But the passage most to our purpose is in Lycophron, Athen. xiii. p. 564. B. οὗτε  
παιδὸς ἄρρενος, οὗτε παρθένων τῶν χρυ-  
σοφόρων, οὗτε γυναικῶν βαθυκόλπων  
καλὸν τὸ πρόσωπον. For the latter  
reference I am indebted to Gilbert  
Wakefield's Diatr. Extemp. in Hec.  
p. 14." Porson.

152. ἀπύσω. The first syllable of  
this verb is long; it being the Doric  
form of the Homeric word ἡπύω, which  
may be added to others enumerated  
by Porson Or. 26. as in use among  
tragic writers. The penultima of  
ἀπύω and ἡπύω is short, not common,  
as Blomf. states in Gloss. on Aesch.  
S. c. Th. 613. who confirms his asser-  
tion by this instance in the Hecuba,  
and Eur. Suppl. 810. The present  
one however relates only to the future,  
which is long according to the general  
rule of prosody, that ισω and ισω are  
long from verbs in οι pure: (thus τιω,  
τισω, φιω, φισω;) and that from the  
Supplices to the aor. ἀπύσατε, which  
of course follows the quantity of the  
fut. Maltby therefore is right in mark-  
ing it ἀπύω.

155. "Hesychius: Τᾶς οὐ τλατᾶς.  
τῆς οὐχ ὑπομονητῆς. Τᾶς οὐ φερτᾶς.  
τῆς οὐ φορητῆς." Porson.

ταῖς οὐ φερτᾶς. ἦ μοί μοι.  
 τίς ἀμύνει μοι; ποία γέννα,  
 ποία δὲ πόλις;  
Φροῦδος πρέσβυς, Φροῦδοι παῖδες.  
 ποίαν, ἢ ταύταν, ἢ κείναν,  
 στείχω; ποῖ δὲ ἥσω; ποῦ τις θεῶν,  
 ἢ δαιμων ἔστ' ἐπαρωγός;  
 ὁ κάκ' ἐνεγκοῦσαι Τεραίδες,  
 ὁ κάκ' ἐνεγκοῦσαι πήματ', ἀπ-  
 αλέσατ', ἀλέσατ'. οὐκέτι μοι  
Βίος ἀγαστὸς ἐν Φάει.  
 ὁ τλάμων, ἄγησαι μοι,  
 ποὺς, ἄγησαι τῷ γραιίᾳ  
 πρὸς τάνδ' αὐλάν. ὁ τέκνον, ὁ παῖ

160

165

157. "Musgr. has edited ἀμύνη: ἀμύνη MSS. and those not few in number, but ἀμύνει Aldus and others. As the second syllable of γέννα in every other place, if I am not mistaken, is short, why should it be long here? Read therefore γενεὰ, and γέννη in 189. with King." Porson.

159. "φροῦδος, vanished, gone. For προῦδος for πρό-οδος fr. πρὸ ὁδοῦ. So Homer: 'When then they were gone, οὐδὲ πρὸ ὁδοῦ ἐγένοντο, and were on the road.' Damin derives it fr. πρὸ οὐδοῦ: 'One who is without the threshold.' Valpy's Lex. of the Fundamental Words of the Greek Language. Cf. Φρούμιον for προίμιον, i. e. προοίμιον 179.

161. "For ποῦ Reiske and Musgr. have conjectured πόδα, punctuating thus: ποῖ δὲ ἥσω πόδα; τίς θεῶν, which Brunck has adopted. But Dionysius of Halicarnassus, de Struct. Orat. T. ii. p. 29, 8. ed. Hudson., makes the following remark: Σπουδεῖος ἀξιώματα ἔχει μέγα καὶ σεμνότητα πολλήν. παράδειγμα δὲ αὐτοῦ τόδε, Ποίαν δῆθ' δρυάσω, ταύταν ἡ κείναν, κείναν ἡ ταύταν. Where Upton appositely compares this passage and 1043. If therefore Dionysius

alluded to this place, perhaps he read, Ποίαν, ἢ ταύταν, ἢ κείναν, Στείχω; ποῖΑΝ δῆθορμάσω; Ποῦ (μοι) τίς θεῶν, Ἡ δαιμων ἔστιν ἀρωγός; But however this may be, erase the words κείναν ἢ ταύταν, which originate in a various reading." Porson. "'Ορμάσω, which Dionys. Hal. has for ἥσω, is merely a gloss, as is evident from the explanation of the Scholiast: 'Ησω δρυῆσω. Ιημι τὸ δρυῶ κ. τ. λ. Perhaps we should read ποῖ δὲ δσσω. By a similar change Suidas v. Αηδῶν gives δσει for ἥσει in Soph. Aj. 629.'" Ersurdt.

162. "ἢ δαιμόνων ἐπαρωγός Ald. and MSS. generally. That which is edited is contained in one of King's; Brunck has edited from conjecture ἢ τίς δὲ ἐπ. Musgrave prefers, ἢ δαιμων νῷν ἔτ' ἀρωγός; In Cant. ἢ δαιμόνων ἐπαρωγός: but ἔστ' ἀρωγός from the correction of the same transcriber; whence you may also get ἔστιν ἀρωγός; in N. ἔσται is added." Porson.

163. ἐνεγκοῦσαι, Schol. ἀπαγγελασσαι. Cic. Off. I. 43. si ei subito sit allatum periculum discomenique patriæ.

169. "Aristoph. Nab. 1164. ὁ τέκ-

δυστανοτάτας ματέρος, ἔξελθ',  
ἔξελθ' οἴκων ἀττικής ματέρος  
αἰδάν, ὡς τέκνου, ὡς εἰδῆς,  
οἴαν, οἴαν  
ἀτταν φάμαν περὶ σᾶς ψυχᾶς.

Πολ. ιώ. μᾶτερ, μᾶτερ, τί βοᾶς; τί νέον  
χαρύζαστο οἴκων μή, ἀστρονιν,  
θάμβει τῷδ' ἔξεπταξας;

Ἐκ. ὡς μοι, τέκνου.

Πολ. τί με δυσφημεῖς; φροίμιά μοι κακά.

Ἐκ. αἴ, αἴ, σᾶς ψυχᾶς.

Πολ. ἔξαύδα, μὴ κρύψῃς δαρόν.  
δειμαίνω, δειμαίνω, μᾶτερ.  
τί ποτ' ἀναστένεις;

Ἐκ. ὡς τέκνου, τέκνου  
μελέας ματρός.

Πολ. τί τόδ' ἀγγέλλεις;

Ἐκ. σφάξαι σ' Ἀργείων κοινὰ  
ξυντείνει πρὸς τύμβον γνώμα  
Πηλείδα, γέννα.

Πολ. οἴ μοι, μᾶτερ, πῶς φθέγγει  
ἀμέγαρτα κακῶν;

νον, ὁ παῖ, παῖ, ἔξελθ' οἴκων, ἄττε σοῦ  
πατρός. Schol. Ms. in Bibl. Publ. Cant.  
Nn. 3. 15. ἐνταῦθα παῖς εἰ τὸν Εὐριπί-  
δην τοῦτο γάρ ἐκείνου ἀπὸ τοῦ τῆς  
Ἐκάθης δράματος." Porson.

172. " ἰδης Ald. εἶδης the editions  
of King, Musgr., Brunck, Beck, with  
a wrong accent." Porson. εἶδης from  
εἶδω, video; εἶδης from εἶδέω, scio.

177. ἔξεπταξας, frightened me out:  
πτήσσω is peculiarly applied to ani-  
mals (generally birds) crouching in  
terror: Soph. Aj. 171. πτηνῶν ἀγέλαι—  
σιγῇ πτήσειαν ἀφωνοι. It is gene-  
rally a neuter word; it occurs actively  
in a suspicious passage of Homer, Il.

Ἐ. 40. ὁ δὲ ξύμβλητο γεραιὸς Νέστωρ,  
πτῆξε δὲ θυμὸν ἐν τῷ στήθεσσιν Ἀχαιῶν.

180. "ψυχᾶς πέρι many MSS. from  
174. or 195." Porson.

186. τί τόδ' ἀγγέλλεις; not, why  
do you announce this? but what is this  
that you announce? Cf. 499.

187. 8. 190. "Ald. κοινῷ γνώμᾳ.  
The other reading is in lib. P. and others. Mosq. 4. φθέγγεις." Porson.  
Translate thus: the common sentiment  
of the Greeks is unanimous to sacri-  
fice you, my child, at the tomb of  
Achilles. This use of γέννα however  
is very harsh and uncommon.

191. "Instead of the adjectives

170

175

180

185

190

μάνυσόν μοι, μάνυσόν μοι, μᾶτερ.

**Επ.** αὐδῶ, παῖ, δυσφήμους φάμας·

ἀγγέλλουσ' Ἀργείων δόξαις

ψήφῳ τᾶς σᾶς περὶ μοι ψυχᾶς.

195

**Πολ.** ὁ δεινὰ παθοῦσ', ὁ παντλάμων,

ὁ δυστάνου μᾶτερ βιοτᾶς,

οἵαν, οἵαν αὖ σοι λώβαν

ἐχθίσταν ἀρρήταν τ'

ἄρσέν τις δαίμων;

200

οὐκέτι σοὶ παῖς ἄδ· οὐκέτι δὴ

γῆρας δειλαίας δειλαία

ξυνδουλεύσω.

σκύμνον γάρ μ' ᾧστ' οὔρειθρέπταν,

μόσχον, δειλαία, δειλαίαν

205

εἰσόψει χειρὸς ἀναρπαστὰν

being considered, as in other languages, as epithets of the substantives, and put in the same case with them, in Greek the substantive is often considered as the whole, and the adjective as the part; and then the substantive is put in the genitive. The adjective has the gender of the substantive. The cases are very common in which the substantive is put with the adjective in the plural. *Æsch. Suppl.* 310. *ταῦτα τῶν παλλαγμάτων.* *Soph. Ed. T. 18.* οἱ δέ τ' ἥθεων λεκτοὶ for λεκτοὶ ἥθεοι. *Aristoph. Pl. 490.* οἱ χρηστοὶ τῶν ἀνθρώπων." *Matth. Gr. Gr.* § 442, 1. *Soph. Ant. 1265.* ὁ μοι ἔμων ἀνολβα βουλευμάτων.

195. The pronouns *μοι*, and *σοι*, are often elegantly and emphatically redundant: here *μοι* may be rendered, *ah me!* cf. 668. In 965. by *I pray*: *ὅποντας δέ μοι Χωρὶς κέλευσον τῶνδ' ἀποστῆναι δόμων*: thus Horace Epist. I. 3, 15. *Quid mihi Celsus agit? pray, what is Celsus doing?* Hom. Il. E. 249. *Ἄλλ' ἦγε δὴ χαζώμεθ' ἐφ' Ἰππων, μηδέ μοι οὕτω Θῦνε διὰ προμάχων, μήπως φίλον ἤτορ ὀλέσσῃς.*

Mss. The correction is due to Brunck, and thus Mosq. i. and G. by the first hand." Porson.

204. "I had left an error apparently trifling, but in fact of great importance, *οὐρειθρέπταν*. Rightly *οὐρειθρέπταν* N. In Aristoph. Av. 277. *Tίς ποτ' ἔσθ' δ μουσθμαντίς ἄτοπος ὄρνις ὄρειθάτης*; what Brunck has edited, *ὄριθάτης*, is in the Ravenna Ms., but is contrary to analogy. Perhaps we should read *ἄρ*', and consider *ὄρνις* as a gloss, and put a comma after *ἄτοπος*. Thus below, 336. *ὄρνιν* has crept in by mistake: *Πρὸς μὲν οὖν τὸν ὄρνιν ἡμῖν ἔστιν ὑστερος λόγος.* For since *ὄρνις* invariably lengthens the final syllable in Aristophanes, we must read with the help of Suidas, *ἄλλὰ πρὸς τοῦτον μὲν ἡμῖν ἔστιν ὑστερος λόγος.*" Porson. Cf. Eur. Or. 1502. "Αθυρσοὶ δ' οἴδα νιν δραμόντε Βάκχαι Σκύμνον ἐν χεροῖν ὄρείαν Συνήρπασαν.

205. *μόσχον*: cf. 141. 524. Horace Od. ii. 5, 6. *Circa virentes est animus tuæ Campos juvencæ*: 8, 21. *Te suis matres metuunt juvencis.*

206. "ἔσοψει Ald. and in 211. *σᾶς, ἀπολαιμότομόν τ'*. Brunck from his

196. "παντλάμον Ald. and many

σᾶς ἄπο, λαιμότομόν τ' Ἀΐδα  
γὰς ὑποπεμπομέναν σκότον,  
ἔνθα νεκρῶν μέτα  
ά τάλαινα κείσομαι.

210

σὲ μὲν, ὡς μάτερ δύστανε βίου,  
κλάω πανοδύρτοις θρήνοις·  
τὸν ἐμὸν δὲ βίου, λάβαν, λύραν τ',  
οὐ μετακλάσομαι. ἀλλὰ θανεῖν μοι  
ξυντυχία κρείσσων ἔκυρησεν.

215

Χο. καὶ μὴν Ὁδυσσεὺς ἔρχεται σπουδῆ ποδὸς,  
'Εκάβη, νέον τι πρὸς σὲ σημανῶν ἔπος.

Οδ. γύναι, δοκῶ μέν σ' εἰδέναι γνώμην στρατοῦ,  
ψῆφόν τε τὴν κρανθεῖσαν ἀλλ' ὅμας φράσα.

Ms. has given *σᾶς ἄπο*, λαιμοτόμητόν τ', which I fear cannot be admitted as a Greek word, and is evidently made out of two readings λαιμότομον and λαιμότητον by a transcriber who was in doubt which to take." Porson. But the verb λαιμοτομέω occurs in Apoll. Rh. ii. 840.

208. "σκότῳ King, and some MSS." Porson. The construction is: πεμπομένην ὑπὸ γῆς (ἐς) σκότον Ἀΐδα. The dat. is not indefensible: Eur. Iph. T. 159. *ὅς τὸν Μόνον με καστηνητὸν συλλάγει*, Ἀΐδᾳ πέμψας.

211. "Three MSS., to which add M. as a various reading, and N. in the text, have δυστάνου βίου, whence we may deduce δύστανε βίου. Some also have καὶ σ', ὡς μάτερ, others, σὲ μὲν, ὡς μάτερ. But Aldus and almost all MSS. discard ὡς. I have edited Σὲ μὲν, ὡς μάτερ δύστανε βίου. In the next line θρήνοις πανοδύρτοις would be more elegant." Porson. Δύστανε (ἔνεκα) βίου: Virg. Aen. iv. 529. *In felix animi*.

212. Similar are the words of Polyxena in Ovid, Met. xiii. 462. Mater obest: minuitque necis mihi gaudia: quamvis Non mea mors illi, verum sua vita gemenda est.

214. Schäfer prefers κατακλαδομαι,

a compound of frequent occurrence in Euripides.

θανεῖν for τὸ θανεῖν. Thus Soph. Ant. 1173. Τεθνᾶσιν· οἱ δὲ ξῶντες αττοι θανεῖν, i. e. τοῦ θ., on the contrary death happens to be a better lot for me.

215. "That this system may have a legitimate ending, Musgrave corrects, ξυντυχίᾳ κρείσσον' ἔκυρσε. But why so much respect should be paid to an illegitimate system, I know not. If any alteration is necessary, I would read ξυντυχίᾳ κρείσσονι κύρσει, which receives no little support from the reading μετακλαύσομαι in the preceding line of the Ms. L. Some MSS. have ἔκηρυσσεν. Eustathius quotes the line as edited, II. Ω. p. 1363, 57=1502, 2." Porson.

216. Καὶ μήν: these particles are of constant occurrence in announcing the entrance of a new character: particularly in connexion with the remarks of the preceding speaker: and are usually put in the mouth of the chorus: see 665. Orest. 342. 450. Soph. Ant. 526. 1181. 1257.

219. "κραθεῖσαν Schol. absurdly: κυρωθεῖσαν Mosq. 1. which, without the article, would not be amiss." Porson.

ἔδοξ' Ἀχαιοῖς παῖδα σὴν Πολυξένην 220

σφάξαι πρὸς ὄρθὸν χῶμ' Ἀχιλλείου τάφου.

ἡμᾶς δὲ πομποὺς καὶ κομιστῆρας κόρης

τάσσουσιν εἶναι θύματος δὲ ἐπιστάτης

ἱερεύς τ' ἐπέστη τοῦδε παῖς Ἀχιλλέως. Ἐπεστοι

οῖσθ' οὖν ὁ δρᾶσον; μήτ' ἀποσπασθῆς βίᾳ 225

μήτ' εἰς χερῶν ἄμιλλαν ἐξέλθης ἔμοι·

γίγνωσκε δὲ ἀλκὴν, καὶ παρουσίαν κακῶν

τῶν σῶν. σοφόν τοι καν κακοῖς, ἀ δεῖ, φρονεῖν.

**Ex.** αἰ, αἰ παρέστηχ', ὡς ἔοικ', ἀγὼν μέγας,  
πλήρης στεναγμῶν, οὐδὲ δακρύων κενός. 230

κἀγὼ γὰρ οὐκ ἔθνησκον, οῦ μ' ἐχρῆν θαυμεῖν·

οὐδὲ ἀλεσέν με Ζεὺς, τρέφει δέ, ὅπως ὁρῶ

κακῶν κάκ' ἄλλα μείζον' ἢ τάλαιν' ἔγώ.

The student will notice the difference in the quantity of κύρεω, κύρδω, and κύρω. Schaefer considers κυρωθεῖσαν merely as a gloss; observing that ψῆφος κυρωθεῖσα is an expression suited to orators and prose writers, but not to the tragedians.

225. δράσεις Ald. and most of the Mss.: but the Lib. P. and the Codex Viteberg. of Reiske have δρᾶσσον, a slight error for δρᾶσον, a reading supported by Gregorius p. 8. and the Scholiast, whose words are these: Οἱ Ἀττικοὶ χρῶνται τοῖς προστακτικοῖς ἀντὶ δριστικῶν. Μένανδρος Οἰσθ' δ, τι ποίησον, ἀντὶ τοῦ δ, τι ποιήσεις. τὸν αὐτὸν τρόπον καὶ Εὐριπίδης, οἰσθ' οὖν δ δρᾶσον, ἀντὶ τοῦ δράσεις ἔξηνεγκεν. The Ms. E. at first had δράσεις; then δρᾶσσων by the same hand, an error for δρᾶσον, as is evident from the marginal Scholion, in which passages are cited from Menander and Aristophanes. Δρᾶσον is in Aug. 3. as a various reading. In B. this note occurs, τινὲς γράφουσι δρᾶσον." Porson. "The imperative is used not unfrequently by the Attic poets, in a dependent proposition after οἰσθ' δ. Soph. CEd. T. 543. οἰσθ'

ως ποίησον; knowest thou what thou hast to do? Eur. Heracl. 452. ἀλλ' οἰσθ' δ μοι σύμπραξον; Thus also in the third person. Eur. Iph. T. 1211. οἰσθα νῦν δ μοι γενέσθω. The phrase seems to have arisen from a transposition, for ποίησον, οἰσθ' δ; γενέσθω μοι, οἰσθ' δ; as Plaut. Rud. iii. 5, 18. *Tange, sed scin' quomodo?*" Matth. Gr. Gr. § 511, 4. Cf. Med. 600.

μήτ' ἀποσπ. β. Paraphr. Τια μὴ ἀφαιρεθῆς τὴν κόρην βίᾳ, μήτε ἔξω τοῦ πρέποντος εἰς ἀγῶνα καὶ ἔριν τῶν ἐμῶν χειρῶν ἔλθης. Eur. Alc. 656. εἰς ἔλεγχον ἔξελθων.

228. "τι Edd. MSS. and Stob. p. 23. but τοι Aug. 2. and Eumathius de Ismeniae et Ismenes amoris iv. p. 144. Besides the Tragedians are very partial to the introduction of the particle τοι in gnomes or brief moral sentiments." Porson.

230. οὐδὲ δ. κ. A pleonasm. Od. B.

220. Εἰ δέ κε τεθνεῖτος ἀκούσω, μηδέ τ' ἔντος. Il. Γ. 92. "Οππότερος δέ κε νικήσῃ, κρείσσων τε γένηται.

233. κακῶν κάκ'. The repetition of κακὸς is much affected by the tragic writers: see 586. 606. 833. 891.

εἰ δὲ ἔστι τοῖς δούλοισι, τοὺς ἐλευθέρους  
μὴ λυπρὰ, μηδὲ καρδίας δηκτήρια  
ἐξιστορῆσαι, σοὶ μὲν εἰρῆσθαι χρεῶν,  
ἡμᾶς δὲ ἀκοῦσαι τοὺς ἐρωτῶντας τάδε.

235

Οδ. ἔξεστ', ἐρώτα τοῦ χρόνου γὰρ οὐ φθονῶ.

Εκ. οἵσθ' ἡνίκ' ἥλθες Ἰλίου κατάσκοπος,

δυσχλαινίαις ἄμορφος, ὄμμάτων τ' ἀπὸ  
φόνου σταλαγμοὶ σὴν κατέσταζον γένυν;

240

234. έστι for έξεστι: cf. 238. Hipp.  
705. ἀλλ' έστι κακ τῶνδε διστε σωθῆ-  
ναι, τέκνον. Andr. 1079. οὐκ έστι τὸς  
θανόντας ἐσ φόνος μολεῖν.

τὸς ἐλευθ. μὴ λ. — ἐξιστορῆσαι:  
verbs signifying to ask, inquire, as in  
Latin, take two accus.: see below,  
974.

235. "Adjectives which have an active sense, and are mostly derived from verbs active, or correspond to them, express their relation to an object, which with the verbs would be in the accusative, by the genitive. Herod. ii. 74. Ιροὶ δψιες, ἀνθρώπων οὐδαμῶς δηλήμονες (from δηλεῖσθαι τινα) which do not harm men. Comp. iii. 109. Άesch. Ag. 1167. Τις γάμοι Πάριδας δλεθριοὶ φίλων (from δλεθρος, δλω) which have proved destructive to friends. Soph. Οδ. T. 1437. Ρίψον με γῆς ἐκ τῆσδε διον τάχισθ' δπον Θηγτῶν φανοῦμαι μηδενὸς προσήγορος, where I shall concourse with no mortal, although the Scholiast (Brunck T. iv. p. 385.) takes προσήγορος as passive for προσάγορευόμενος. Soph. Ant. 1184. Παλλάδος θεᾶς "Οπως ίκοιμην εὐγμάτων προσήγορος, ut ad Palladem preces ficerem. See § 313. Eur. Hec. 239—235. καρδίας δηκτήρια (δάκνειν τὴν καρδίαν) that afflict the heart, κέρ-  
τομα: 687—681. ἀρτιμαθῆς κακῶν, who has but lately been acquainted with misfortune: 1125—1117. "Τπο-  
πτος ὁν δὴ Τρωϊκῆς ἄλωσεως (ὑπο-  
πτεῖν τι) as he guessed the capture of  
Troy: Andr. 1197. τοξοσύνα φόνος πατρός. Thus Phœn. 216. πεδία περιφ-  
ράτα Σικελίας, for ἡ περιφρέτη Σικελίαν.

See Musgr. and Porson on this pas-  
sage. Med. 735. ἀνώμοτος θεῶν, be-  
cause διμνύται θεός was said for διά  
θεούς. Hence συνεργύδες τοῦ κοινοῦ ἀγα-  
θοῦ Xen. Cyrop. iii. 8, 10. ὑποτελῆς  
φόρου Thuc. i. 56. vii. 57. from τελεῖν  
φόρου: δλιτήριοι τῆς θεοῦ, i. 126. from  
ἀλιτεῖν τινά." Matth. Gr. Gr. § 322.

236. σοὶ μὲν εἰρῆσθαι χρεῶν, oportet  
te finem dicendi facere, tibi jam per-  
oratum esse, Musgrave; who remarks  
that an allusion is made to the usual  
formula of terminating a speech, εἴρη-  
ται λόγος, Eur. Or. 1201. Ph. 1026.  
So in this play 1267. Polymestor says  
εἴρηται γὰρ, i. e. I have said what I  
wished, I have done.

238. Φθονέω is construed with a gen.  
of the thing and a dat. of the person:  
the latter (σοὶ) is here omitted: Od.  
Δ. 379. οὐκ ἀνέγαγε Τούτων σοὶ φθο-  
νέουμι. Horace Sat. ii. 6, 86. neque  
illi Sepositi ciceris nec longæ intidit  
avenæ. See Matth. Gr. Gr. § 345.

241. "The true reading seems to be  
φόβου. Musgrave, δόλου. If the former  
is preferred, it must relate to the char-  
acter of the suppliant; if the latter,  
to that of the spy. In Med. 265. Aldus  
has given φόνον, but MSS., Lasca-  
ris, Stobæus, and the Scholiast upon  
Sophocles have φόβου. In the verse  
preceding, if any one objects to the  
conjunction, for δυσχλαινίᾳ τ' ἀμ. he  
may read δυσχλαινίαις ἄμορφος, which  
is more elegant, and used by Euripides  
himself, Hel. 424." Porson. Upon  
this exploit of Ulysses see Homer Od.  
Δ. 244. Eur. Rh. 499. 710. It may  
be remarked in vindication of φόνον,

- Οδ. οἰδ· οὐ γὰρ ἄκρας καρδίας ἔψαυσέ μου.  
 Εχ. ἔγνω δέ σ' Ἐλένη, καὶ μόνη κατεῖπ' ἐμοί;  
 Οδ. μεμνήμεθ εἰς κίνδυνον ἐλθόντες μέγαν.  
 Εχ. ἥψω δὲ γονάτων τῶν ἐμῶν ταπεινὸς ὡν; 245  
 Οδ. ὥστ' ἐνθανεῖν γε σοῖς πέπλοισι χεῖρ' ἐμήν.  
 Εχ. τί δῆτ' ἐλεξας, δοῦλος ὡν ἐμὸς τότε;  
 Οδ. πολλῶν λόγων εὔρημαθ', ὥστε μὴ θανεῖν.  
 Εχ. ἔσωσα δῆτά σ', ἐξέπεμψά τε χθονός;  
 Οδ. ὥστ' εἰσορᾶγε φέγγος ἡλίου τόδε. 250  
 Εχ. οὐκουν κακύνει τοῖσδε τοῖς βουλεύμασιν,  
 ὃς ἐξ ἐμοῦ μὲν ἐπαθεῖς, οἷα φῆς παθεῖν,  
 δρᾶς δ' οὐδὲν ἡμᾶς εὖ, κακῶς δ', ὅσον δύνα; Συντ.

that Homer mentions the infliction of wounds upon himself by Ulysses: Αὐτὸν μιν πληγῆσιν δεικελίησι δαμάσσας. Soph. Antig. 1238. Καὶ φυσιῶν δέξεῖαν ἐκβάλλει πνοὴν Λευκῆ παρειὰ φοινίου σταλάγματος.

242. ἄκρας καρδίας, *the surface of my heart*. The same word ἄκρος however sometimes has an opposite sense: Eur. Hipp. 253. Χρὴ γὰρ μετρίας εἰς ἀλλήλους Φίλας θυητοὺς ἀνακίρνασθαι, Καὶ μὴ πρὸς ἄκρον μυελὸν ψυχῆς, Schol. τροπικῶς δὲ εἶπεν, τὸ βάθος τῆς ψυχῆς.

243. I have followed Schaefer and Scholefield in putting a note of interrogation to this line, which it obviously requires.

244. μεμν.—ἐλθ., *I recollect that I incurred great peril: αἰσθάνομαι, οἴδα, γιγνώσκω. δρῶ, ἡγέομαι, μέμνημαι &c. take after them a participle in the nomin. where the Latins would use the accus. and the infn. See below, 397.* Med. 26. Ovid Met. ix. 544. superata fateri Cogor. Horace Epist. I. 7, 21. dignis ait esse paratus.

245. ἥψω, 1 aor. middle; ἀπτω, to bind, with an accus.; ἀπτομαι, to bind oneself, to clasp, or touch, with a gen.: cf. 273.

246. “For ἐνθανεῖν γε Brunck conjectures ἐντακῆναι.” Porson. “Cf. Il.

A. 513. Θέτις δ', ὡς ήψατο γούνων, ‘Ος ἔχετ’ ἐμπεφυσῖα.’ Schaefer. Paraphr. ὡς τε δέξαιι γεκρωθῆναι ἐν τοῖς σοῖς ἐνδύμασι τὴν ἐμὴν χεῖρα ὑπὸ τοῦ δέους: *grasped with the energy of death: so that death alone could sever them:* Horace Epist. i. 1, 85. Immoritur studiis. Something parallel occurs in Eur. Cycl. 571. Συνεκθανεῖν δὲ σπῶντα χρὴ τῷ πώματι, i. e. *should never be parted from.*

249. See Med. 476. ἔσωσά σ' ὡς ίσασιν ‘Ελλήνων δσοι, and Porson’s note on the recurrence of the σ.

252. “Φῆς ought not to have the i subscript.” Dawes Misc. Cr. 264. Yet Elmisl. Med. 674. states that φῆις is written in a Bodleian Ms. of Plato, of a date prior to the subscription of the iota; acknowledging however that analogy ought to have greater weight in such points than the authority of MSS.

253. “Δύνα is a more Attic form, which I have now put in the place of δύνη. Schol. Il. E. 199. in Townley’s Ms.: δαμνᾶ· οἱ μὲν δμοίως τῷ πεῖρᾳ ἐμεῖο γεραί· οἱ δὲ δώριον αὐτῷ ἀπὸ τοῦ δάμναμαι οὕτως Ἀρίσταρχός φησιν ἐπίστα (i. ἐπίσται) δύναται δλον δὲ ἐπίστασαι. Schol. Od. Λ. 220. in the Harleian Ms. 5674. πεῖρα ἐμεῖο γεραί· καὶ ἐκφωνουμένου τοῦ i. ὡς τὸ δύναται παρ’ ἀττικοῖς.” Porson.

ἀχάριστον ὑμῶν σπέρμ', ὅσοι δημηγόρους  
ζηλοῦτε τιμάς· μηδὲ γιγνώσκοισθ' ἐμοὶ,  
οἵ τοὺς φίλους βλάπτοντες οὐ φροντίζετε,  
ἢν τοῖσι πολλοῖς πρὸς χάριν λέγητε τι.

ἀτὰρ τί δὴ σόφισμα τοῦθ' ἤγούμενος

εἰς τήνδε παιδα ψῆφον ὥρισαν Φόνου;

πότερα τὸ χρῆν σφ' ἐπήγαγ' ἀνθρωποσφαγεῖν 260

πρὸς τύμβον, ἔνθα βουθυτεῖν μᾶλλον πρέπει;

ἢ τοὺς κτανόντας ἀνταποκτεῖναι θέλων,

εἰς τήνδ' Ἀχιλλεὺς ἐνδίκως τείνει Φόνον;

ἄλλ' οὐδὲν αὐτὸν ἦδε γ' εἰργασται κακόν.

Ἐλένην νιν αἴτειν χρὴ τάφῳ προσφάγματα

κείνη γὰρ ὠλεσέν νιν, εἰς Τροίαν τ' ἄγει.

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254, 5. "Eustathius Od. Θ. p. 1593,  
47=304, 46. where he refers to Soph.  
Aj. 523. (ὅτου δ' ἀπορρέει μηῆστις εὖ  
πεπονθότος, Οὐκ ἀν γέροιθ' οὐτός ποτ'  
εὐγενῆς ἀνήρ.)" Porson. σπέρμα, your  
race: so *seges* is used by Horace Epist.  
i. 7, 21.

258. ἀτὰρ τί δὴ κ. τ. λ. Yet what  
cunning scheme has occurred to them in  
decreeing the death of my daughter? The question involves two: 1. what  
led them to think of sacrificing a hu-  
man victim? 2. why should they fix on  
my daughter?

260. "χρῆν Aldus and MSS. which  
seems correct if taken for χρῆναι ac-  
cording to Eustathius, Od. K. p. 1647,  
37=381, 45. χρεῶν Brunck. Again  
Eust. Il. I. p. 751, 54=652, 32. Καὶ  
τὸ χρῆναι δὲ ἀπαρέμφατον, δὲ καὶ χρῆν  
μονοσυλλάβως λέγεται παρά τε Εὑρί-  
πίδη καὶ Σοφοκλεῖ. Again ἀνθρωποσφα-  
γεῖν for ἀνθρωποκτονεῖν several MSS.  
Eustathius, Thom. Mag. v. χρῆν. But  
ἀνθρωποκτονεῖν Eust. Il. T. p. 1179,  
38=1244, 53." Porson. τὸ χρῆν, ne-  
cessity, fate, the will of the Gods: Herc. F. 824. τὸ χρῆν νιν ἐξέσωξεν.

262. τοὺς κτανόντας for τὸν κτα-  
νόντα, i. e. Paris: see below, 387.  
403.

263. "Canter has erroneously τίνει,

which would mean *pœnus ob cædem*  
*luit*; τίνει is *dirigit*, the metaphor  
being taken from a bow. In a passage  
of Aeschylus, Choeph. 649. τίνει μύ-  
σος Ald. Robortell." Porson.

264. The verbs ἐργάζομαι, ποιέω,  
δρῶ, take two accusatives in the At-  
tic writers. So also ἔσογα and δέξω in  
Homer, Il. Γ. 355. Εινοδόχον κακὰ  
δέξαι: E. 175. καὶ δὴ κακὰ πολλὰ ἔσογε  
Τρῶας. Observe εἰργασται is here used  
actively, in 1068. passively. See the  
note on 789.

265. "πρόσφαγμα Ald. προσφάγματα  
in recent editions, which is confirmed  
by Harl. King's Ms. of the Royal So-  
ciety, and seven others. Ammonius  
however, being well skilled in metre,  
has restored the reading of Aldus.  
Beck conjectures πρόσφαγμά τι, with-  
out reason. See the note on Orest.  
1051." Porson. The latter note refers  
to the use of the neuter plural προ-  
σφάγματα for a single victim: on which  
see also Monk on Eur. Hipp. 11. So  
below 614. σκηνωμάτων for σκηνῆς.  
Elmsley on Eur. Heracl. 959. prefers  
χρῆν, to χρῆ, he ought to ask: χρῆ  
νιν αἴτειν means, he must ask: as in  
267. εἰ δὲ αλχμ. χρῆ τιν' ἔκκρ. θ., if a  
captive must die. Cf. Med. 573.

εἰ δὲ αἰχμάλωτον χρή τιν' ἔκκριτον θαυμαῖν,  
κάλλει δὲ ὑπερφέρουσαν, οὐχ ἡμῶν τόδε·

ἡ Τυνδαρίς γὰρ εἶδος εὔπρεπεστάτη,  
ἀδικοῦσά δὲ ἡμῶν οὐδὲν ἡσσον εὑρέθη.

τῷ μὲν δικαίῳ τόνδε ἀμιλλᾶμαι λόγον·  
αὶ δὲ ἀντιδοῦναι δεῖ σ', ἀπαιτούσης ἐμοῦ,  
ἄκουσον. ἦψω τῆς ἐμῆς, ὡς φῆς, χερὸς,  
καὶ τῆσδε γραίας, προσπίτνων, παρηίδος.

ἀνθάπτομαι σου τῶνδε τῶν αὐτῶν ἐγὼ,  
χάριν τὸ ἀπαιτῶ τὴν τόθ', ἵκετεύω τέ σε,  
μή μου τὸ τέκνον ἐκ χερῶν ἀποσπάσῃς,  
μηδὲ κτάνητε. τῶν τεθνηκότων ἄλις.

ταύτη γέγηθα, κάπιλθομαι κακῶν.

ηδὲ ἀντὶ πολλῶν ἐστί μοι παραψυχὴ,  
πόλις, τιθήνη, Βάκτρον, ἡγεμῶν ὁδοῦ.

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268. “ὑπερβάλλουσαν J. meaning  
ὑπερβάλλονταν, as in Aug. 1. which is  
good in itself, but proceeds from a  
gloss. ‘Υπερφέρειν, to excel, Soph. Ed.  
l. 381. C. 1007. Aristarchus in Sto-  
ræus Ecl. Eth. p. 171. ed. Grot. The  
places of Herodotus, iv. 74. viii. 138.  
144. ix. 96. are collected by Portus.  
Προφέρειν Eur. Med. 1088. has the  
same meaning.” Porson.

271. τῷ μὲν δ. Thus far do I urge  
my argument, contest this point on  
general principles of justice and equity.  
She then proceeds to allege her par-  
ticular claims upon his gratitude.

274. “γεραιᾶς Ald. Perhaps we  
should read with one of the Moscow  
Mss. τῆς γεραιᾶς.” Porson.

277. ἀποσπάσης, do not you, (Ulys-  
ses,) tear my daughter from me: μη-  
κτάνητε, nor you, (the Greeks) stay  
her.

278. Eur. Or. 234. ἄλις ἔχω τοῦ  
ιωτυχεῖν. Dawes, M. Cr. 45. has re-  
marked that ἄλις is never construed  
with a gen. in Homer.

279. “Eur. Or. 66. Ταύτη γέγηθε  
Eurip. Hec.

κάπιλθεται κακῶν.” Porson. “Verbs  
signifying to recollect, to forget, μνᾶ-  
θαι, μνησθῆναι, μνήσασθαι, λανθάνεσ-  
θαι, λήθεσθαι, and their compounds,  
are followed by a gen., as μνήσασθε δὲ  
θούριδος ἀλκῆς.” Matth. Gr. Gr. § 325.

280. “A very similar idea is ex-  
pressed in a passage cited by Alex.  
Rhet. p. 578, 2. ed. Ald. from another  
play of Euripides: 'Αλλ' ἦδε μ' ἔξ-  
σωσεν· ἦδε μοι τροφὸς, Μήτηρ, ἀδελφὴ,  
δμῶς, ἀγκύρα, στέγη.' Porson. See  
his note on Eur. Or. 62. II. Z. 429.  
“Ἐκτορ, ἀτάρ σύ μοι ἔσσι πατήρ καὶ  
πότνια μήτηρ, Ἡδὲ κασίγνητος, σὺ δέ  
μοι θαλερὸς παράκοιτις.

281. πόλις, patria. Heraclid. 14. καὶ  
πόλις μὲν οἴχεται. “Patriotism upon  
a narrow scale, or attachment to a  
particular commonwealth, (though it  
was oftener only to a party in that  
commonwealth) was common among  
the Greeks; but even the pretension  
to patriotism including all Greece, was  
rare. The Greek term φιλόπατρις was  
nearly synonymous with φιλόπολις.  
To express the more liberal patriotism,

G

οὐ τοὺς κρατοῦντας χρὴ κρατεῖν αὐ μὴ χρεῶν,  
οὐδὲ εὐτυχοῦντας εὖ δοκεῖν πράξειν ἔσει.

καγὰ γὰρ ἦν ποτ', ἀλλὰ νῦν οὐκ εἴμ' ἔτι  
τὸν πάντα δ' ὄλβον ἡμαρτῆν μὲν ἀφείλετο.

ἀλλ', ὡς φίλον γένειον, αἰδεσθητί με,  
οἰκτείρου. ἐλθὼν δὲ εἰς Ἀχαικὸν στρατὸν,

παρηγόρησον, ὡς ἀποκτείνειν φθόνος

γυναικας, αἷς τοπρῶτον οὐκ ἔκτείνατε  
βαμῶν ἀποσπάσαντες, ἀλλ' ὠκτείρατε.

νόμος δὲ ἐν ὑμῖν τοῖς τ' ἐλευθέροις ἴσος  
καὶ τοῖσι δούλοις αἵματος κεῖται πέρι.

τὸ δὲ ἀξίωμα, καὶ κακῶς λέγης, τὸ σὸν

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extending to the whole nation, the Greeks used the term φιλέλλην." Mitford's History of Greece vi. p. 148.

282. "χρὴ Edd. and MSS. δεῖ Brunck, from conjecture, in consequence of χρεῶν which follows so near. For the same reason in 969. he has changed χρὴ into δεῖ. Who after this would suppose that in the Bacchæ 507. (515.) which play he edited with the Hecuba, he should have left, δτι γὰρ μὴ χρεῶν, οὗτοι χρεῶν Παθεῖν? Stobæus also p. 435. ed. Grot. has χρὴ, and also τὸν κρατοῦντα, but the usual reading is better." Porson.

283. "πράττειν not a few MSS. Again for οὐκ εἴμ' ἔτι J. has οὐκέτ' εἴμι, Harl. Barocc. 37. δούλη σέθεν, a corruption introduced from 797. πράττειν and οὐκ εἴμ' ἔτι Stobæus." Porson. ἦν ποτ', sc. εὐτυχοῦσα.

285. Verbs signifying to take anything from one, take two accus. II. A. 275. μηδὲ σὺ τὸνδ', ἀγαθὸς περ ἐών, ἀποαλρεο κούρην: O. 462. (Zeus) Τεῦκρον Τελαμώνιον εὐχος ἀπηνόρα. Matth. Gr. Gr. § 412.

287. "Both here and in 508. 519. Brunck and Beck have edited Ἀχαικὸς, from what motive I know not. Ἀχαικὸς is the Attic form, in which most of the MSS. coincide. For no notice is to be taken of the opinion of

that excellent critic Franciscus Oudinanus, who contends (*Misc. Obs. Nov. Vol. V.* p. 431.) that α must be short from the Attic word forsooth *Judaicus* in Juvenal xiv. 101." Porson.

289. Compare Eur. Heracl. 961. Οὐκ ἔστιν δσιον τὸνδε σοι κατακταμένον — Οὐχ δυτιν', ἀν γε ἕωρθε ξλωστον διάχη. — ΑΛ. Χρῆν τὸνδε μὴ δῆν, μηδὲ δρᾶν φάσι τὸνδε. ΑΓ. Τότε διδικτήν πρῶτον σὸν θανάτον δε: 1009. Νῦν οὖν ἐπειδὴ μ' σὸν διώλεσαν τότε Πρόδημος δύτα, τοῖσιν Ἐλλήνων νόμοισι Οὐχ ἀγνός είμι τῷ κτανόντι κατθαρών. Thus. iii. 58. προνοοῦντες δτι ἐκβυτας τε ἀλάβετε, καὶ χεῖρας προσχομένους· δὲ τὸ μονον τοῖς Ἐλλήσι μὴ κτενεῖν τούτοις. By φθόνος Musgrave understands *in Deorum Nemesis*: as in Orest. 963. φθόνος νιν εἶλε θεόθεν. But it more probably here signifies, *an inviolable, odious, censurable proceeding*.

293. "λέγη all the old editions and MSS. with Gellius xi. 4. and Stobæus p. 173. [Thus also Tzetzes Exeg. in Iliad. p. 5, 14. Τὸ γὰρ ἀξίωμα τούτου κατὰ τὸν Εὑριπίδην, καὶ κακῶς λέγον, ἐπειθεῖν." Schæf.] But Muretus Opp. T. iii. p. 593. has tacitly corrected λέγης: which critics in general approve. For when the Greeks express a person by a circumlocution, they return as soon as possible to the person

πείσει λόγος γὰρ ἔκ τ' ἀδοξούντων ίὸν,  
καὶ τῶν δοκούντων αὐτὸς, οὐ ταυτὸν σθένει.

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**Xo.** τίς ἔστιν οὕτω στρεψός ἀνθρώπου φύσις,  
ἥτις, γόνη σῶν καὶ μακρῶν ὁδυρμάτων  
κλύνουσα θρήνους, οὐκ ἐν ἐκβάλοι δάκρυ;

itself. ["Not always. Lucian certainly has departed from the rule, Tragedopod. 312. T. iii. p. 662. Οὗτε Δίὸς βροντᾶς Σαλμωνέος ἤρισε βία, 'Αλλ' ἔθανε ψολεντι δαμεῖσα θεοῦ φρένα βέλει. Compare also Euripides below v. 301." Schaf.] Homer therefore never says βίη 'Ηρακληίη, ήπερ, but βίη 'Ηρακληίη, διπέρ. In Il. T. 415. indeed we meet with, Νῷ δὲ καὶ κενάμα πνοῆ Ζεφύροι θέοιμεν, "Ηντερ ἐλαφροτάτην φάσ' ἔμμεναι, but the Scholiast on Apoll. Rh. ii. 276. furnishes us with Τόντερ ἐλαφρότατον. Thus a few lines before, Hecuba, after having said φίλον γένειον, proceeds with ἐλθῶν, not ἐλθόν. Those who construe λέγη with τὸ ἀξίωμα, would have Euripides use the idiom of the modern Italians or French. *Si VOTRE GRANDEUR savoit lire, ELLE verroit bientôt, que je ne lui ai rien dit, que de véritable.* Heath defends the common reading on another principle, namely, by making λέγη to be the middle voice. But the instances which he brings from Homer are nothing to the purpose; the Attics never say λέγομαι for λέγω. In Soph. Ed. C. 1186. λέξεται is passive, as it always is in the Tragic writers. Photius Ms. Λέξεται λεχθήσεται. Compare v. 895." Porson. "To the instances from Homer collected by Porson, add Od. N. 20. καὶ τὰ μὲν εὖ κατέθηχ' ιερὸν μένος Ἀλκινδοιο, Αὐτὸς ίὸν διὰ νηός: and compare Il. Λ. 690. 'Ελθῶν γάρ δ' ἐκάκωσε βίη 'Ηρακληίη." Schaf.

294. "πείθει Aug. 1. Harl. and Brunck's *membranæ*, which tense agrees with νικᾷ which is the reading of Gellius (N. A. xi. 4.) The Ms. E. also has πείθει, but erased. If this reading be preferred, render it: *vincere solet*, not *vincet* [*vincit?*] Ennius

has thus turned these three verses: *Hæc tu etsi perverse dices, facile Achivos flexeris; Nam opulenti quum loquuntur pariter atque ignobiles, Eadem dicta eademque oratio æqua non æque valet.*" Porson.

295. τῶν δοκούντων, Paraphr. ήτοι ἐξ ἐνδόξων καὶ ἐντίμων. Eur. Heracl. 897. Τερπνὸν δέ τι καὶ φίλων δρ' Εὐτυχίαν ιδέσθαι Τῶν πάρος οὐ δοκούντων, qui nullo antea in numero habebantur. Tro. 608. 'Ορῶ τὰ τῶν θεῶν, ὡς τὰ μὲν πυργοῦσ' ἄνω Τὰ μηδὲν δυτα, τὰ δὲ δοκοῦντ' ἀπάλεσσαν.

"αὐτὸς without the article does not mean *idem*, but *ipse*. H. Stephens therefore in the Preface to his *Thesaurus Linguæ Græcae* cites ἀντός. But I have edited ἀντὸς from the rule laid down by Dawes, and from the principles of analogy. Eustathius on Il. B. p. 209, 10=158, 25. and elsewhere cites δ ἀντός." Porson.

296. "Οὐκ ἔστιν Aldus and MSS. But Gregorius de Dial. p. 26. has Τίς. A negative frequently usurps the place of an interrogative. See the note on Orest. 792. where I think I have rightly restored ποῦ for οὐ in the passage from Alexis. The same substitution must also take place in Aristoph. Eccl. 935. ποῦ γάρ ἀνασχετὸν τοῦτο γ' ἐλευθέρῳ;" Porson.

298. "Musgr. first conjectures θρήνοις, then γλήνοις: but without necessity. Such pleonasms abound in the Tragedians, and are sometimes reciprocal, as in Tro. 609. Euripides says θρήνων ὁδυρμοί. Thus κοίτας λέκτρων Med. 436. λέκτρων κοίτας Alc. 946. The example in Soph. Antig. 424. is remarkable, ὡς δταν κενῆς Εὐνῆς νεοσσῶν δρφανδν θλέψῃ λέχος. Besides γλήνοις would violate the metre. Dawes has laid down his

Οδ. Ἐκάβη, διδάσκου, μηδὲ τῷ θυμούμενῷ  
τὸν εὖ λέγοντα δυσμενῆ ποιοῦ φρενί. 300  
ἐγὼ τὸ μὲν σὸν σῶμα, ύφ' οὐπερ πύτύχου,  
σώζειν ἔτοιμός εἰμι, κούκ ἄλλως λέγω.  
ἄ δ' εἶπον εἰς ἀπαντας, οὐκ ἀρνήσομαι,  
Τροίας ἀλούσης, ἀνδρὶ τῷ πρώτῳ στρατοῦ  
σὴν παιδα δοῦναι σφάγιον ἐξαιτουμένῳ. 305  
ἐγ τῷδε γὰρ κάμνουσιν αἱ πολλαὶ πόλεις,  
ὅταν τις ἐσθλὸς καὶ πρόθυμος ᾖν ἀνήρ  
μηδὲν φέρηται τῶν κακιόνων πλέον.  
ἡμῖν δ' Ἀχιλλεὺς ἀξιος τιμῆς, γύναι,  
θανὼν υπὲρ γῆς Ἐλλάδος κάλλιστ' ἀνήρ. 310  
οὕκουν τόδι αἰσχυρὸν, εἰ βλέποντι μὲν φίλῳ

canon, as usual, rather too hastily, that no syllable can be made short by a scenic writer, where the consonants βλ, γλ, γμ, γν, δμ, δν, concur. This rule, generally true, is sometimes transgressed by Aeschylus, Sophocles, and Aristophanes, but never, I believe, by Euripides. In Med. 1252. if the reading is correct, we must tolerate έβλαστεν as a liberty taken by the Chorus. In Troad. 1261. ἐλπίδας ἔν σοι κατέγναψε βίου: read κατέκναψε. The passage in the Electra 1021. Γυναικά, γλώσσῃ πικρότης ἔνεστί τις, I consider as corrupt." Porson.

ἐκβ. δάκρυ. Eur. Heracl. 130. ὅστε μ' ἐκβαλεῖν οἴκτῳ δάκρυ. Hel. 1563. ἐκβαλόντες δάκρυα. Virg. Æn. ii. 8. Quis talia fando Myrmidonum, Dolopumve, aut duri miles Ulyssei Temperat a lacrymis?

299. 300. Render thus: do not thro' irritation fancy (ποιοῦ φρενί) him your enemy who speaks for the best: τῷ θυμούμενῷ, Schol. τῷ θυμῷ. Thus in Orest. 204. τῷ λίαν παρειμένῳ, by excessive weakness. "Thucydides especially is fond of using participles for substantives: i. 36. γνώτω τὸ μὲν δεδίδος αὐτοῦ (τὸ δέος) ἵσχυν ἔχον τοὺς ἐναντίους μᾶλλον φοβῆσον, τὸ δὲ θαρσοῦν (τὸ θάρσος) μὴ δεξαμένου, ἀσθενὲς

ἢ πρὸς ἴσχυντας τοὺς ἀχθροῦντας ἀδεέστερον ἐσόμενον: 43. ἐν τῷ τοιῷδε ἀξιοῦντι, for ἀξιώματι: 142. ἐν τῷ μὴ μελετῶντι ἀξινετώτεροι ἔσονται, through want of practice. Eur. Iph. A. 1280. τὸ κείνου βουλόμενον, his will." Matth. Gr. Gr. §. 570. To the instances from Thuc., Blomfield adds the following: ii. 61. τῷ τιμωμένῳ τῆς πόλεως ἀπὸ τοῦ ἀρχειν, the honor which the city has by means of her command: iii. 10. ἐν τῷ διαλλάσσοντι τῆς γνώμης: vii. 83. τὸ ἡσυχάζον τῆς νυκτός.

308. φέρηται, the middle voice, carries off for himself, receives. Κακίονων: the penultima of comparatives in iων is long in the Attic, short in the Ionic.

309. "Translate thus: Dignus Achilles, qui a nobis honorem accipiat. Alcest. 440. ἀξία δέ μοι Τιμῆς. Aristoph. Ach. 633. Φησὶν δ' εἶναι πολλῶν ἀγαθῶν ἀξιος ὑμῖν δ ποιητῆς. Pac. 918. Πολλῶν γὰρ ὑμῖν ἀξιος Τρυγαῖος ἀθμονεὺς ἐγώ. These two places of Aristophanes are unnecessarily meddled with by Dawes, to whom Brunck has assented with respect to the former." Porson.

311. βλέποντι for ζῶντι: Iph. T. 717. ἐπει σ' ἐγὼ Θανόντα μᾶλλον ή

χρώμεσθ', ἐπεὶ δὲ ὅλωλε, μὴ χρώμεσθ' ἔτι;  
 εἰεν τί δῆτ' ἔρεῖ τις, πῶν τις αὖ φανῆ  
 στρατοῦ τὸν ἀθροιστις, πολεμίων τὸν ἀγωνία;  
 πότερα μαχούμεθ', ηὐ φιλοψυχήσομεν, 315  
 τὸν κατθανόνθ' ὄρῶντες οὐ τιμώμενον;  
 καὶ μὴν ἔμοιγε ζῶντι μὲν καθ' ἡμέραν,  
 κεὶ σμίκρῳ ἔχοιμι, πάντ' ἀν αρκούντως ἔχοι,  
 τύμβον δὲ βουλοίμην ἀν αξιούμενον  
 τὸν ἐμὸν ὄρᾶσθαι· διὰ μακροῦ γὰρ ἡ χάρις. 320  
 εἰ δὲ οἰκτρὰ πάσχειν φέντε, τάδε ἀντάκουε μου.  
 εἰσὶν παρ' ἡμῖν, οὐδὲν ἡσσον ἀθλίαι,  
 γραῖαι γυναικεῖς, ἡδὲ πρεσβύται, σέθεν,  
 νύμφαι τὸν ἀρίστων νυμφίων τητάμεναι,  
 ἂν ἡδε πεύθει σώματ' Ἰδαῖα κόνις. 325  
 τόλμα τάδε. ἡμεῖς δέ, εἰ κακῶς νομίζομεν  
 τιμᾶν τὸν ἐσθλὸν, ἀμαθίαν ὄφλησομεν.

βλέπονθ' ἔξω φίλον. Alcest. 143. Καὶ πῶς ἀν ἀντὸς κατθάνοι τε καὶ βλέποι; Tro. 628. Οὐ ταῦτα, δέ παι, τῷ βλέπειν τὸ κατθανεῖν. In other places we have ήλιον, φάσ or φῶς, (662.) φῶς ήλιον supplied.

312. “ὅλωλε. Brunck from his *membranæ* has edited ἀπεστι.” Porson. μὴ χρώμεσθ’ ἔτι, ὡς φίλῳ, we treat him so no longer.

313. εἰεν frequently precedes an interrogation: Phœn. 856. 1609. Hipp. 297. Med. 386.

318. “σμικρὸν not few MSS.; the transcribers either supposing that the first syllable in σμικρὸς might be shortened, or being unconcerned about the anapest in the second foot. Thus below 336. τίνα for τι Cant. J. But σμίκρῳ is supported by Eustathius, Il. Δ. p. 462, 16=351, 49. δε ξῶν μὲν αὐτάρκως ἔχει καὶ ἐπὶ μικροῖς.” Porson. Schaefer would punctuate thus: ζῶντι μὲν, καθ' ἡμέραν κεὶ σ. &c. and, in good truth, whilst I am alive, even if I

have but little for each day, all my wants would be supplied.

319. “ἀξιοῦν, to honor, as Heracl. 921. Soph. Aj. 1114. οὐ γὰρ ἡξεῖν τοὺς μηδένας. Eustathius quoting this passage on Il. H. p. 666, 46=535, 12. K. 801, 53=720, 16. has στεφανούμενον, being, I imagine, more familiar to his time, although he might have got it from v. 126. above. Thus also a gloss in a Cambridge Ms. τιμώμενον, στεφόμενον. Thomas Magister under ἀξιῶ cites the passage without any variation.” Porson.

320. διὰ μακροῦ, sc. χρόνου, ‘a monument to late posterity.’ Potter.

323. “The Homeric ἡδὲ (says Valck. on Phœniss. 1683.) ought not to be obtruded upon an Attic Tragic writer; not recollecting an instance from Herc. Fur. 30. ‘Αμφίον’ ἡδὲ Ζῆθον ἐκγόνω Διὸς, quoted by himself on Phœn. 609. (615.)” Porson.

327. ἀμαθίαν ὄφλησομεν, will incur the imputation of, Soph. Ant. 1028.

οἱ Βάρβαροι δὲ μήτε τοὺς φίλους φίλους  
ἥγεῖσθε, μήτε τοὺς καλῶς τεθυηκότας  
θαυμάζεθ', ὡς ἂν ἡ μὲν Ἑλλὰς εὔτυχη,  
ὑμεῖς δὲ ἔχηθ' ὅμοια τοῖς βουλεύμασιν.

330

Χο. αἴ, αἴ τὸ δοῦλον ὡς κακὸν πεφυκέναι,  
τολμᾶν θ' ἂ μὴ χρὴ, τῇ βίᾳ νικώμενον.

Επ. ὦ θύγατερ, οἱ μοὶ μὲν λόγοι πρὸς αἰθέρα  
Φροῦδοι, μάτην ριφέντες ἀμφὶ σοῦ φόνου·  
σὺ δέ, εἴ τι μείζω δύναμιν, ἢ μήτηρ, ἔχεις,  
σπουδαζε, πάσας, ὥστ' ἀηδόνος στόμα,  
φθογγὰς ιεῖσα, μὴ στερηθῆναι βίου.  
πρόσπιπτε δὲ οἰκτρῶς τοῦδε Ὁδυσσέως γόνυ,

335

Αὐθαδία τοι σκαιβτητ' ὀφλισκάνει. Eur. Alc. 1112. μωρίαν δὲ ὀφλισκάνεις. Dem. Olynth. 1. fin. "Ἄρα γε δράτε καὶ καταμανθάνετε, ἐφ' ἐκάστου τούτων, ἡλίκην ἣν ὠφληκότες παράνοιαν ἦτε, εἴ τι τοιοῦτον ἐτυγχάνετε ἐψηφισμένοι; Eur. Med. 405. οὐ γελῶτα δεῖ σ' ὀφλειν Τοῖς Σισυφείοις. This Gre-

cism is imitated by Horace, Od. i. 14, 15. tu, nisi ventis *Debes ludibrium*, cave.

328. "δὴ recent editions; I have replaced δὲ from Ald. and MSS." Porson.

329. ἥγεῖσθε and θαυμάζετε are in the imperative mood, not the indicative. Compare Dem. c. Lept. 490. Μήτ' οὖν ἐκεῖνοι ποτε πάνσαιντο, εἰ δέ τις εὖξασθαι δεῖ, τοὺς μὲν ἑαυτοὺς ἀγαθόντι ποιοῦντας μήτε τιμῶντες μήτε θαυμάζοντες, μήθ' ὑμεῖς τάνατία τούτοις τοὺς μὲν εὐεργέτας τιμῶντες. This use of θαυμάζω for *culo*, *honoro*, is noticed by Monk on Eur. Hipp. 105. who compares Virg. G. iv. 215. illum admirantur, et omnes Circumstant fremitu denso, stipantque frequentes. Hor. Carm. iv. 14, 42. te profugus Scythes Miratur, o tutela præsens Italiæ, dominæque Romæ. Construe thus from v. 326. *But we Greeks, if we judge ill in honoring a brave man, will submit to the imputation of folly.*

And do you, Barbarians, continue not to consider those your friends who are so, and to pay no respect to those who have nobly died; so that Greece [by acting as she does] may be crowned with success, and you may meet with the return that your sentiments deserve.

332. "πέφυκ' ἀεὶ is the common reading; and so in Stobæus Ixii. p. 237. πεφυκέναι Ald. and a considerable number of MSS. together with Eumathius viii. p. 301. But all have τολμᾶ in the next line, to which I have added a letter. For ν is very easily omitted, being frequently represented in MSS. by a thin stroke. Again κρατούμενον Stobæus, and the Ms. J. as a various reading." Porson. The construction is: ὡς κακὸν (ἐστι) τὸ πεφυκέναι δοῦλον: πεφυκέναι for εἶναι: as φῦναι Med. 522. δεῖ μ', ὡς ξοικε, μὴ κακὸν φῦναι λέγειν.

334. "δύμοι Ald. or 'μοὶ Brunck, and also a Harleian Ms.; nor have I thought it worth while to differ in a point of little consequence. Both I consider right; the latter by elision, the former by crasis." Porson.

335. "Brunck would prefer ριφθέντες, because the Tragedians generally are partial to the first aorist. And indeed the Ms. E. has ριφθέντες, although

καὶ πεῖθ' ἔχεις δὲ πρόφασιν. ἵστι γὰρ τέκνα 340  
καὶ τῷδε, τὴν σὴν ὥστ' ἐποικτεῖραι τύχην.

**Πολ.** ὁρῶ σ', Ὁδυσσεῦ, δεξιὰν ὑφ' εἴματος  
κρύπτοντα χεῖρα, καὶ πρόσωπον ἡμπαλίν  
στρέφοντα, μή σου προσθίγω γενειάδος.

Θάρσει· πέφευγας τὸν ἐμὸν ἰκέσιον Δία,  
ἀς ἔψομαι γε, τοῦ τ' ἀναγκαίου χάριν,  
θανεῖν τε χρήζουσ'. εἰ δὲ μὴ Βουλήσομαι,  
κακὴ φανοῦμαι, καὶ φιλόψυχος γυνή.  
τί γάρ με δεῖ ζῆν, ἢ πατήρ μὲν ἦν ἄναξ  
Φρεγών ἀπάντων· τοῦτο μοι πρῶτον βίον. 350

ἔπειτ' ἐλέφθην ἐλπίδων καλῶν ὅποι,  
βασιλεῦσι νύμφῃ, Ζῆλον οὐ σμικρὸν γάμων  
ἔχουσ', ὅτου δῶμ' ἔστιαν τ' ἀφίξομαι·  
δεσποινα δ', ἢ δύστηνος, Ἰδαίασιν ἦν  
γυναιξὶ, παρθένοις τ' ἀπόβλεπτος μέτα,  
ἵση θεῆσι, πλὴν τὸ κατθανεῖν μόνον" 355

is in part erased." Porson. See the note on Phœn. 986.

340. *πεῖθ', endeavor to persuade him.* Cf. Med. 345. *οἰστείρε δ' αὐτούς·* καὶ σύ τοι παῖδων πατήρ Πέφυκας εἴκες δ' ἔστιν εὔοιδις σ' ἔχειν. II. Ω. 486. Επ. xii. 932.

343. "τοῦμπαλιν" Ald. *ἡμπαλίν* many MSS. and Eustathius on II. A. p. 129, 14=97, 31. with no difference as to the sense, but a most important one as to the metre. My meaning will perhaps be better understood by observing, that *very few verses are to be found in the Tragedians like the one in the beginning of the Ion, "Ἄτλας δ' χαλκέοισι νάτοις οὐρανὸν."* Porson. See the note on Phœn. 1419. and Porson's Preface p. xiii.

345. *τὸν ἐμὸν ἰκέσιον Δία,* Paraphr. τὴν ἐμὴν ἱκεσίαν. Schol. οἱ ἱκετεύοντες, ἱκέσιον Δία προέτεινον. Od. N. 213. *Ζεὺς σφέας τίσαιτο ἱκετήσιος.* You have escaped the vengeance of Jove, which would fall on you for re-

jecting me a suppliant: inasmuch as I will follow you voluntarily.

346. "γε (for σοι, as in Aldus) is given by Brunch from his *membranae*: the Ms. N. has σε, and σοι written above it: γε having been first changed into σε, and then σε into σοι on account of the construction. Cleanthes in Epictetus Enchir. 77. confirms γε by his imitation: "Αγου δέ μ', ὁ Ζεῦ, καὶ σύ γ' ἡ πεκρωμένη, "Οκοι ποθ' ὑμῶν εἴμι διατεταγμένος· Ὡς ἔψομαι γ' δοκύως· θη δὲ μὴ θέλω, Κακὸς γενόμενος, οὐδὲν ἡσσον ἔψομαι. Perhaps both would have written better thus, Κακὸς (κακὴ) φανοῦμαι, κονδὲν ἡσσον ἔψομαι." Porson.

355. "παρθένοιστ τ'" Ald. [See note on 298.] But King παρθένοις τ' from MSS.; and thus the *membr. Cant. J. M. N. R.* παρθένοις without the conjunction, others. Canter μέγα for μέτα, without reason." Porson.

356. "Others θεῖσιν." Porson. πλὴν τὸ κατθανεῖν. "The infin. with

τοῦ δὲ εἰμὶ δούλη. πρῶτα μέν με τοῦνομα  
θαυμεῖν ἔραν τίθησιν, οὐκ εἰωθὸς ὅν.  
Ἐπειτὴν ἴσως δὲν δεσποτῶν ἀμάν φρένα  
τύχοιμ' αὖ, ὅστις ἀργύρου μὲν ἀνήστεται,  
τὴν "Εκτορός τε χάτερων πολλῶν κάσιν"  
προσθεῖς δὲ ἀνάγκην σιτοποιὸν ἐν δόμοις,  
σαΐρειν τε δῶμα, κερκίσιν τ' ἐφεστάναι,  
λυπρὰν ἄγουσσαν ἡμέραν μὲν ἀναγκάσει  
λέχη δὲ τάμα δοῦλος ἀνητὸς ποθὲν  
χρωνεῖ, τυράννων πρόσθειν ἡξιωμένα.

360

365

the accus. of the article is sometimes put without being governed by a verb or a preposition, and in different senses.—*With regard to, as far as concerns*, both at the beginning of a proposition, and after some words. Xen. Cyt. i. 6, 18. vii. 5, 46. Eur. Hec. 356. *Ιση θεοῦσι, πλὴν τὸ κατθανεῖν μόνον.*" Matth. Gr. Gr. § 542. Obs. 4. b.

358. "The junction of a substantive participle with another participle is rare. Yet Homer has, Il. T. 80. ἐπιστάμενόν περ ἔντα. Aristophanes Ran. 733. Οὔτε γὰρ τούτοισιν οὖσιν οὐ κεκιβδηλευμένοις. Menander in Stobæus iv. p. 53, 38. Ἐπάν τὸν ἀγαθοῖς εὐνοούμενός τις ὦν. Add to these Aristot. Φυσ. Ἀκροασ. iii. 13. It is frequent in later writers." Porson. Aeschin. c. Timarch. p. 69. Reisk. Καίπερ δημολογουμένου τοῦ πράγματος ὕντος.

359. δεσποτῶν—ὅστις. "The relative often differs in number, from the word to which it is referred, and is in the singular when that is in the plural. This takes place when it refers not so much to a determinate person or thing, as to all of the species to which the preceding substantive belongs, or when a word of general import, as πᾶς, precedes. Hence also in this case ὅστις or ὃς ἀν is commonly put. Il. P. 621. χαλεπόν σε—πάντων ἀνθρώπων σβέσσαι μένος, ὃς κέ σεν ἔντα Ἐλθῃ ἀμυνόμενος. Od. Φ. 293. Οἴνος σε τρώει με-

λιηδῆς, δοτε καὶ ἄλλους βλάπτει, ὃς ἂν μιν χανδὸν ἔλη. Comp. ib. 313. Soph. Antig. 707. "Οστις γὰρ αὐτὸς η φρονεῖ μόνος δοκεῖ, Η γλῶσσαν, ήν οὐκ ἄλλος, η ψυχὴν ἔχειν, Οὗτοι διαπτυχέστες, σφθησαν κακοῖ." Matth. Gr. Gr. § 475. See also Brunck on Soph. Aj. 760. Monk on Eur. Hipp. 78. who produces an instance of this Grecism from Tibullus i. 6, 39. *Tunc procul absitis, quisquis colit arte capillos, Effusa effuso cui toga laxa sinu.* On the double ἀν, see Matth. Gr. Gr. § 599.

361. "χάτερων πολλῶν displeases Brunck, who conjectures κάγιθῶν πολλῶν : to no purpose." Porson.

362. "Thus Ald. Some editions have προθεῖς, which does not suit the sense so well." Porson. Herc. F. 710. "Ἐπεὶ δὲ ἀνάγκην προστίθης ἡμῖν θανεῖν. Such repetitions as ἀνάγκην and ἀναγκάσει in v. 364. seem to have been rather affected by the Tragedians: comp. 223. θύματος δὲ ἐπιστάτης, Ιερεὺς τ' ἐπέστη τοῦδε παῖς Ἀχιλλέως.

ἀνάγκην σ. Hecuba in Tro. 500. expresses her fears that she shall be compelled to undergo similar indignities : τούτοις με προσθήσουσιν, η θυρῷ λάτριν Κλῆδας φυλάσσειν, τὴν τεκοῦσαν "Εκτορα, Η σιτοποιεῖν κ. τ. λ. Androm. 164. δεῖ σ', ἀντὶ τῶν πρὶν ὑλβίων φρονημάτων, Πτῆξαι ταπεινήν, προσπεσεῖν τ' ἔμδν γόνυ, Σαίρειν τε δῶμα τοῦμόν : the words of Hermione to Andromache.

οὐ δῆτ· ἀφίημι ὄμμάτων ἐλεύθερον  
 φέγγος τόδ·, Αἴδη προστιθεῖστε ἐμὸν δέμας.  
 ἄγ' οὖν, 'Οδυσσεῦ, καὶ διέργασαι μ' ἄγων·  
 οὗτ' ἐλπίδος γὰρ, οὔτε του δόξης ὥρῳ 370  
 θάρσος παρ' ἡμῖν, ᾧς ποτ' εὗ πρᾶξαι με χρή.  
 μῆτερ, σὺ δὲ ἡμῖν μηδὲν ἐμποδῶν γένη  
 λέγουσα, μήτε δρῶσα· συμβούλου δέ μοι  
 θανεῖν, πρὶν αἰσχρῶν μὴ κατ' ἀξίαν τυχεῖν.  
 ὅστις γὰρ οὐκ εἴωθε γεύεσθαι κακῶν, 375  
 φέρει μὲν, ἀλγεῖ δὲ, αὐχέν' ἐντιθεῖσις ζυγῷ·  
 θανάτῳ δὲν εἴη μᾶλλον εὐτυχέστερος,

367. οὐ δῆτα, no indeed; Elmsley Eur. Heracl. 987.—ἀφίημι φέγγος μάτων for morior, as βλέπω for viso, 1.

369. “ἄγ' οὖν μ' Ald. Some MSS. γου μ', which is very nearly the true reading. For by taking away a small stroke ( $\mu$   $\mu$ ) we must read ‘Ἄγ' οὖν as Thomas Magister v. διαχρώματι.’ Porson. διέργασαι, dispatch me; so πράσσω 513. and conficio in Latin. This word hath ended him.” Shaksp. entry iv.

370. “A similar collocation of τις occurs in Aesch. Prom. 21. ‘Ιν' οὕτε μῆτην, οὕτε του μπρῆν Βροτῶν’ ‘Οψει. ορφ. Trach. 3. οὗτ' εἰ χρηστὸς, οὗτ' τῷ κακῷ. See below 1161.’ Porson. τις for ἔκ τινος, expectation from any i.e.

371. χρή, it is possible: see Med. 18.

372. “μῆτερ Ald. here and elsewhere, which and similar Dorisms long has removed on the authority of Iss. and with the approbation of Alc. on Phoen. 11.” Porson.

373. “μὴ δὲ Ald. MSS. vary.” Porson. λέγουσα, μήτε δρῶσα, i. e. ήτε λ., μ. δρ. Soph. Phil. 770. πρὸς τὸν, ἐφίεμαι ‘Ἐκόντα μήτ' ἀκοντα. A similar ellipse occurs in Virg. Aen. i. 44. quo justior alter, Nec pietate fuit ec bello major et armis.

374. μὴ κατ' ἀξίαν: 355. χρῆσθαι μὴ κατὰ γνώμην τρόποις: Med. 771. δέχου δὲ μὴ πρὸς ἡδονὴν λόγους.

375. γεύεσθαι κακῶν, to experience distress. Eur. Herc. F. 1356. ‘Ατὰρ πόνων δὴ μυρίων ἔγευσάμην. Soph. Trach. 1103. ‘Αλλων τε μόχθων μυρίων ἔγευσάμην. Antig. 582. κακῶν ἔγευστος. In the Scriptures we meet with the expression γεύομαι θανάτου. The student will observe the difference between the active and middle voices: γεύω, to make another taste, γεύομαι, to make oneself taste, to taste: thus Herod. vii. 46. ‘Ο δὲ θεὸς, γλυκὺν γεύσας τὸν αἶνα, φθονερὸς ἐν αὐτῷ εὐρίσκεται ἐών, having given us a taste of.’ ‘The Latins use the verb gustare in a similar sense: Herus meus hic quidem est; gustare ejus sermonem volo. Plaut. Mostel. v. 1, 15. Et tu, Galba, quandoque degustabis imperium. Tac. Ann. vi. 20.’ Review of this ed. of the Hecuba, in the Literary Chronicle and Weekly Review for January 27. 1827.

377. μᾶλλον εὐτυχέστερος. “The adv. μᾶλλον is often put with the comparative. Herod. i. 31. ‘Ως ἄμεινον εἴη ἀνθρώπῳ τεθύναι μᾶλλον ή ξώειν: 32. μᾶλλον ὑλβιώτερός ἐστι, and in Homer, Il. Ω. 203. βηττεροι μᾶλλον. Aesch. S. c. Th. 675. Τίς ἄλλος μᾶλλον ἐνδικώτερος; Isocr. Archid. 138. πολὺ μᾶλ-

ἢ ζῶν. τὸ γὰρ ζῆν μὴ καλῶς μέγας πόνος.

Χο. δεῖνὸς χαρακτήρ, καπίσημος ἐν βροτοῖς,  
ἐσθλῶν γενέσθαι, καπὶ μεῖζον ἔρχεται  
τῆς εὐγενείας ὄνομα τοῖσιν ἀξίοις.

380

Ἐκ. καλῶς μὲν εἶπας, θύγατρε ἀλλὰ τῷ καλῷ  
λύπῃ πρόσεστιν. εἰ δὲ δεῖ τῷ Πηλέως  
χάριν γενέσθαι παιδὶ, καὶ φόγον φυγεῖν  
ὑμᾶς, Ὁδυσσεῦ, τίνδε μὲν μὴ κτείνετε  
ὑμᾶς δ' ἄγοντες πρὸς πυρὰν Ἀχιλλέως,  
κτείνετε, μὴ φείδεσθ'. ἐγὼ τεκον Πάρτη,  
ὅς παιδα Θέτιδος ἀλεσεν τόξοις βαλάν.

385

Οδ. οὐ σ', ᾧ γεραιὰ, κατθανεῖν Ἀχιλλέως  
φάντασμ' Ἀχαιοὺς, ἀλλὰ τίνδ', ἡτήσατο.

390

Ἐκ. ὑμεῖς δέ μ' ἀλλὰ θύγατρὶ συμφονεύσατε,

λον κρείττον.” Matth. Gr. Gr. § 458.  
Soph. Antig. 1210. μᾶλλον ἀσσον.  
Eur. Hipp. 487. μᾶλλον ἀλγίων κλίνειν.  
For instances of a double superlative  
see 624. “So *magis* amongst the  
Latins. Nam nisi qui argentum de-  
derit, nugas egerit, Qui dederit *magis*  
majores nugas egerit. Plaut. Menaechm.  
Prol. 55. Nam magis multo  
patior facilius verba. Id. Menaechm.  
v. 6, 13.” Lit. Chron. l. c.

378. “ζῆν ἐν κακοῖς Stobæus p.  
133. ed. Grot. but μὴ καλῶς p. 501.  
for κακῶν 375. Stobæus has πόνων.”  
Porson.

379. χαρακτήρ, *the stamp or im-  
pression upon coins, from χαράσσω :  
strong and deeply stamp is the impress  
of nobility*: comp. Med. 516—519.  
Hipp. 102.

380. ἐσθλῶν γενέσθαι. “The gen.  
expresses the person or thing from  
which any thing proceeds, and is to  
be rendered by the preposition *ab, ex,  
from*.—In the same relation stand  
εἴναι, γίνεσθαι with the gen. Xen.  
Cyr. i. 2, 1. Πατρὸς μὲν δὴ λέγεται  
Κῦρος γενέσθαι Καμβύσου, μητρὸς δὲ  
δημολογεῖται Μανδάνης γενέσθαι, *natus  
esse dicitur patre Camb.* Eur. Hec.

380. Thus also ποταμοῦ (κατὰ) γένος  
εἴναι, Διὸς εἴναι γενεὴν, Il. Φ. 186.  
Again, Eur. Iph. A. 407. Δεῖξεις δὲ  
ποῦ μοι πατρὸς ἐκ ταῦτοῦ γεγώς; This  
gen. is used even with passives. Eur.  
Med. 800. οὕτε τῆς νεοζύγου Νύμφη  
τεκνώσει παῖδα, with which otherwise  
ἐκ is put.” Matth. Gr. Gr. § 375. See  
below 420.

ἐπὶ μεῖζον ἔρχεται, increases, receives  
accession: Eur. Med. 903. Καὶ μὴ  
προβαίη μεῖζον δὴ τὸ νῦν κακόν.

381. “τοῦνομα Ald., which Brunck  
and Beck have recalled. But King  
has properly given ὄνομα, from a Ms.  
no doubt, for thus it is read in Aeg.  
1. 2. 3. C. Cant. E. Harl. L. Mosq.  
3. 4. The copies of Stobæus fluctuate  
between οὖνομα and τ' ὄνομα. In N.  
also οὖνομα.” Porson.

387. “ἔτεκον ἐγὼ is edited by  
Brunck, in opposition to MSS.; and  
even with the consent of MSS. would  
be objectionable.” Porson.

391. ‘Τμεῖς δέ μ' ἀλλά: Eur. Heracl.  
565. Σὺ δ' ἀλλὰ τοῦδε χρῆσε, κ. τ. λ  
“Vim particulæ ἀλλὰ in hac locutione  
non debent negligere tirones. Signifi-  
catur, εἰ μὴ τοῦτο δρᾶν θέλεις. Angli  
verte, then. Vide nostrum Phœn. 1661

κοσὶ δις τόσορ πῶμ' αἴματος γενήσεται  
γαίᾳ, νεκρῷ τε τῷ τάδ' ἔξαιτουμένῳ.

- Ωδ. ἄλις κορης σῆς θάνατος· οὐ προσοιστέος  
ἄλλος πρὸς ἄλλων μηδὲ τόνδ' ὀφείλομεν. 395  
Επ. πολλὴ γ' ἀνάγκη θυγατρὶ συνθανεῖν ἐμέ.  
Ωδ. πῶς; οὐ γὰρ οἶδα δεσπότας κεκτημένος.  
Επ. ὅποια κισσὸς δρυὸς, ὅπως τῇσδ' ἔξομαι.

Med. 942." Elmsley. Soph. Antig. 552. Τί δῆτ' ἀν ἀλλὰ νῦν σ' ἐπωφελοῦμ' ἔγω; Electr. 412. Ω θεοί πατρῷοι, ξυγγένεσθέ γ' ἀλλὰ νῦν.

392. "πόμ' MSS. and editions; but this form was unknown to the Attics; as is clearly proved by one argument. There are many places, in which the metre requires πῶμα; none, where it requires πόμα; few, where it can admit it." Porson. Cf. Alc. 922.

394. Eur. Or. 1037. ἄλις τὸ μητρὸς αἷμ'. Iph. T. 1014=978. ἄλις τὸ κείνης αἷμα, sc. ἔστι: cf. Hec. 530.

395. " ὀφείλομεν Ald. ὀφείλομεν the edd. of Barnes, King, Brunck; and thus Aug. 1. 2. H. J. N. But the preponderance is in favor of ὀφείλομεν, which I have now restored, having formerly too hastily agreed with Brunck." Porson. Paraphr. εἴθε μηδὲ τόνδε (θάνατον) ὀφείλομεν ποιεῖσθαι, utinam, and I wish that this were not necessary! Eur. Iph. A. 1303. μήποτ' ὄφειλε (Priamus) τὸν ἀμφὶ βουνὸν βουνόλον τραφέντ' Ἀλέξανδρον οἰκίσαι ἀμφὶ τὸ λευκὸν ὄδωρ. Dem. in Aristog. 783, 23. ὄφελε γὰρ μηδεὶς ἄλλος Ἀριστογείτονι χαίρειν. See Matth. Gr. Gr. § 513. Obs. 3.

397. Schol. τὸ οἶδα κεκτημένος οὐκ ἔστι περίφρασις, ἀλλ' Ἀττικὴ σύνταξις, ἀντὶ τοῦ κέκτημαι. Thuc. vi. 64. εἰδότες οὐκ ἀν δμοῖς δυνηθέντες, that they would not have been equally able: ἐπίσταμαι, γνωμι, and other verbs of similar signification have the same construction: see v. 244. Matth. Gr. Gr. § 547, 2.

398. "δμοῖα is Reiske's emendation, adopted by Brunck and Beck,

for δποῖα, which Aldus and the MSS. have. For δπως B. ούτως. But upon consideration, I am suspicious of this emendation, and think the common reading defensible. Generally indeed δπως or δπως μὴ is construed with the second person, sometimes with the third, more seldom with the first. Aristophanes Eccles. 296. "Οπως δὲ τὸ σύμβολον Λαβόντες ἔκειτα πλησίοις καθεδούμεθα: a little below he says without an ellipse, "Ορα δ' δπως ὀθήσομαι τούσδε τὸν δέξιον. Antiphanes Athenaei iii. p. 123. B. "Οπως ὄδωρ ἔψοντα μηδέν' ὄψομαι. The common reading also in Eur. Tro. 147. which Musgrave vainly endeavors to correct, must be retained: Μάτηρ δ' ὡς τὶς πτανοῖς κλαγγάν "Ορνιτιν, δπως ἔξαρξω γὰρ Μολπάν." Porson. "Comp. Aristoph. Nub. 257. ὕσπερ με τὸν Ἀθάμανθ' δπως μὴ θύσετε." Schæf. Reiske punctuates the passage thus: δμοῖα, κισσὸς δρυὸς δπως, τῇσδ' ἔξομαι. "It is evident that the genitive was intended to imply a part: The construction of the verbs to take with the gen. appears to have arisen from this cause. Yet these are for the most part only verbs middle: λαμβάνεσθαι and its compounds ἀντιλ., ἐπιλ., δράττεσθαι, ἀπτεσθαι, ἔχεσθαι, ἀντέχεσθαι τίνος. Xen. K. 'A. vii. 6, 41. "Ην οὖν σωφροῦμεν, ἔξομεθα αὐτοῦ, we shall keep hold of him: vi. 3, 17. Κονῆ τῆς σωτηρίας ἔχεσθαι, in salutem incumbere, to be earnestly attentive to his safety. Herod. i. 93. λίμνη δὲ ἔχεται τοῦ σῆματος μεγάλη, borders upon. Thuc. i. 140. τῆς γνώμης τῆς αὐτῆς ἔχομαι, persevere in: i. 93. Τῆς θα-

Οδ. οὐκ· πῶ γε πείθη τοῖσι σου σοφωτέροις.

Εχ. ἀς τῆσδ' ἔκοῦσαι παιδὸς οὐ μεθίσομαι.

400

Οδ. ἀλλ' οὐδ' ἐγὼ μὴν τήνδ' ἄπειμι αὐτοῦ λιπών.

Πολ. μῆτερ, πιθοῦ μοι καὶ σὺ, παῖ Λαερτίου,

χάλα τοκεῦσιν εἰκότως θυμουμένοις.

σὺ δὲ, ὡς τάλαινα, τοῖς χρατοῦσι μὴ μάχου.

Βούλει πεσεῖν πρὸς οὖδας, ἐλκῶσαι τε σὸν

405

γέροντα χρῶτα, πρὸς βίσυν ὀθουμένη,

ἀσχημονῆσαι τι, ἐκ νέου βραχίονος

λάσσης πρῶτος (Θεμιστοκλῆς) ἐτόλ-  
μησεν εἰπεῖν ὅτι ἀνθεκτέα δοτίν.”

Matth. Gr. Gr. § 365. See below, v.

827. “The future for the conjunctive is the regular construction after δπως, which indeed takes the pres., the aor. 1. pass. and aor. 2. in the conjunctive, but instead of the aor. 1. act. and mid. requires the future, and this, whether it be governed by a verb preceding, or that δρα, care, is omitted. In the passages where the aor. 1. conj. still remains after δπως, one or other of the MSS. or editions generally has the future. But δπως ἀν, that, takes the conj. and aor. 1. act.” *Ibid.* § 520. See also Brunck on Soph. Aj. 557. Monk Hipp. 520.

399. “Thus most of the MSS. and the Schol. *The reading of Aldus, Οὐ μήν γε, is faulty, were it only for this reason, that Οὐ μήν is followed by γε, without any intervening word.* See Phœn. 1638. In Bacch. 852. read Οὐκ ἡθέλησε.” Porson.

400. ὁς: the ellipse to be supplied is Υσθι, or δρα, *be assured that I will not quit my hold of her*: see Med. 609. “μεθίεσθαι, to let go, takes only the gen., μεθιέναι on the contrary, in the same sense, usually takes the accus. Soph. Ed. C. 830. μέθεις χεροῦν Τὴν παιδα θᾶσσον: (Eur. Hec. 549. 552. Hipp. 333.) Aristoph. Plut. 42. “Οτῷ ξυναρτήσαμι πρῶτον ἔξιδν, Ἐκέλευσε τούτου μὴ μεθίεσθαι μ' ἔτι. Eur. Med. 734. “Ἄγουσιν οὐ μεθεῖ ἀν ἐκ γαλας ἐμὲ is governed of Αἴγουσιν, and with

μεθεῖο must be supplied ἐμοῦ: (see Porson's note.)” Matth. Gr. Gr. § 367.

401. Εἰμι and its compounds have always a future signification, not only in the Attic writers, (Dawes M. Cr. 82.) but also in Homer, Il. A. 169. νῦν δὲ εἰμι Φθίηνδ'. E. 256. ὀκυεῖν δὲ πτων ἐπιβανέμεν· ἀλλὰ καὶ αὕτη Ἀυτίου εἴμι αὐτῶν. See Phœn. 260. Below 414. ἄπειμι must be rendered, *I am going*; as in Phœn. 623.

402. Λαέρτης, Λαέρτιος, and Λαέρτιος, (Soph. Aj. 1. Eur. Tro. 423.) are in use in the tragic writers: only the first in Homer.

403. Χάλα, Schol. ἐνδίδου, ἀπὸ τὴν χαλάντων τὰ ιστία: give way: cf. Orest. 690. 698.—τοκεῦσιν. “In Greek the plural is often used for the singular. Æsch. Pr. 67. σὺ δὲ αὐτὸς κατοκνεῖς, τὰς Διός τ' ἔχθρων ὑπέρ Στένεις; where only Prometheus is meant. Eur. Hec.

403. τοκεῦσιν, instead of the mother. Soph. Ed. T. 1184. “Οστίς πέφασμα φύς τ' ἀφ' ἀν οὐ χρῆν, ξὺν οἴς τ' Οὐ χρῆν μ', δμιλῶν (i. e. ξὺν μητρὶ), οὐς τ' ἔμ' οὐκ ἔδει (i. e. τὸν πατέρα) κτανῶν. The general expression in the plural gives greater emphasis to the speech.” Matth. Gr. Gr. § 292. Again, Soph. Ed. T. 366. Λεληθέναι σε φημὶ σὺν τοῖς φιλτάτοις Αἰσχισθ' δμιλοῦντ’, i. e. with Jocasta.

404. “Some MSS. have σύ τι.” Porson. Cf. 372. 1269. See Porson on Orest. 614.

σπασθεῖσ'; ἀ πείσει. μὴ σύ γάρ οὐ γὰρ ἔξιον.

ἀλλ', ὁ φίλη μοι μῆτερ, ἡδίστην χέρα

δὸς, καὶ παρειὰν προσβαλεῖν παρηΐδι·

410

ώς οὖ ποτ' αὐθις, ἀλλὰ νῦν πανύστατον,

ἀκτῖναι κύκλου θ' ἥλιον προσόψομαι.

τέλος δέχει δὴ τῶν ἐμῶν προσφθεγμάτων.

ὁ μῆτερ, ὁ τεκοῦσ', ἅπειρι δὴ κάτω.

Εκ. ὁ θύγατερ, ἡμεῖς δὲ ἐν φάει δουλεύσομεν;

415

Πολ. ἀνυμφος, ἀνυμέναιος, ὃν μὲν ἔχρην τυχεῖν.

Εκ. οἰκτρὰ σὺ, τέκνον· ἀθλία δὲ ἐγὼ γυνή.

Πολ. ἔκει δὲ ἐν Αἴδου κείσομαι χωρὶς σέθεν.

Εκ. οἵμοι, τί δράσω; ποῖ τελευτήσω βίον;

Πολ. δούλη θανοῦμαι, πατρὸς οὗσ' ἐλευθέρου.

420

Εκ. ἡμεῖς δὲ πεντήκοντά γένη μυροὶ τέκνων.

408. “ἀ πείσει. Understand, τοῖς φραστοῦσιν εἰ μαχεῖ.” Porson. πείσει, Att. for πείσῃ, from πείσχω.

μὴ σύ γ'. “When any one wishes to dissuade another from any thing by entreaties, μὴ σύ γε is very commonly used with the omission of the verb preceding. Soph. ΟΕδ. C. 1441. ΠΟΛ. εἰ χρή, θανοῦμαι. ΑΝΤΙΓ. μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ. Eur. Phoen. 541. Τί τῆς κακίστης δαιμόνων ἐφίεσται, Φιλοτιμίας, παῖ; μὴ σύ γ'. ἄδικος ἡ θεός.” Matth. Gr. Gr. § 465.

411. “πανύστατα Ald. The hiatus is removed by many MSS. and by Alc. 205. where the same distich is repeated.” Porson. Soph. Αj. 857. Καὶ τὸν διφρευτὴν ἥλιον προσεννέπω, Πανύστατον δὴ, κοῦποτ' αὖθις ὕστερον: Antig. 806. ‘Ορᾶτέ μ', ὁ γὰς πατρίας πολίται, Τὰν νεάταν δδὸν Στείχουσαν, πάτον δὲ φέγγος λεύσσουσαν ἀελίου, Κοῦ ποτ' αὖθις.

413. “δέχου Ald. edd. But δέχη (or δέχη) Mosq. 1. 4. Cant. G. H. L. M. N. R. Eumath. vi. p. 202. δ' ἔχη C. E. δ' ἔχου as a various reading C. E. although in C. γρ. is not prefixed: τ' ἔχει Mosq. 3. δ' ἔχει in Aug. 2. as a various reading, in C. and in both the Eurip. Hec.

Harleian. I have therefore edited δέχει. See what trouble the Attic form (δέχει for δέχη) has given to the transcribers, and compare Orest. 404, where ἀποτρέπει is found in E. by the first hand.” Porson. For a similar application of the particle δὴ, see the passage from Soph. Aj. 857. quoted above. Eur. Heracl. 573. προσειποῦσ' ὕστατον προσφθεγμα δὴ, as Elmsley reads for μοι.

416. ἀνυμέναιος, ὃν κ. τ. λ. Paraphr. ἀμοιρος Τμεναίων, ὃν ἔπρεπεν ἐμὲ λαχεῖν δηλονθτι. Cf. 21. Thus Antigone complains, Soph. Antig. 916. Καὶ νῦν ἀγει με διὰ χερῶν οὕτω λαβῶν, “Αλεκτρον, ἀνυμέναιον, οὕτε τοῦ γάμου Μέρος λαχοῦσαν, οὕτε παιδείου τροφῆς.

417. ἐν Αἴδου, sc. δόμοις, a very frequent ellipse in Homer and the tragic writers; it is supplied in Alc. 25. δε νιν εἰς Αἴδου δόμους Μέλλει κατάξειν.

421. “Before Brunck the line stood thus: ἡμεῖς δὲ πεντήκοντ' ἀμοιροι δὴ τέκνων. He from his Ms. has edited, ‘Ημεῖς δὲ πεντήκοντά γένη μυροὶ τέκνων. Now attend to Ammonius: “Sed jure huic mutationi, quam nulli confirming codices, se jam objecit Steinbrychel.” Yet, such is his skill

Οδ. Ἐκάβη, διδάσκου, μηδὲ τῷ θυμούμενῳ  
τὸν εὖ λέγοντα δυσμενῆ ποιοῦ φρενί. 300  
ἐγὼ τὸ μὲν σὸν σῶμα, ὑφ' οὐπερ ηὔτύχουν,  
σώζειν ἔτοιμός είμι, κούκι ἄλλως λέγω.  
ἄλλ' εἴπον εἰς ἀπαντας, οὐκ ἀρνήσομαι,  
Τροίας ἄλούσης, ἀνδρὶ τῷ πρώτῳ στρατοῦ  
σὴν παιδα δοῦναι σφάγιον ἐξαιτουμένῳ. 305  
ἐν τῷδε γὰρ κάμνουσιν αἱ πολλαὶ πόλεις,  
ὅταν τις ἐσθλὸς καὶ πρόθυμος ἀνήρ  
μηδὲν φέρηται τῶν κακιόνων πλέον.  
ἡμῖν δ' Ἀχιλλεὺς ἀξιος τιμῆς, γύναι,  
θανὼν ὑπὲρ γῆς Ἐλλάδος κάλλιστ' ἀνήρ. 310  
οὐκον τοῦτον αἰσχρὸν, εἰ βλέποντι μὲν φίλῳ

canon, as usual, rather too hastily, that no syllable can be made short by a scenic writer, where the consonants βλ, γλ, γμ, γν, δμ, δν, concur. This rule, generally true, is sometimes transgressed by Aeschylus, Sophocles, and Aristophanes, but never, I believe, by Euripides. In Med. 1252. if the reading is correct, we must tolerate ξβλαστεν as a liberty taken by the Chorus. In Troad. 1261. ἐλπίδας ἐν σοι κατέγναψε βλοῦ: read κατέκναψε. The passage in the Electra 1021. Γυναῖκα, γλώσσῃ πικρότης ἵνεστι τις, I consider as corrupt." Porson.

Ἐκβ. δάκρυ. Eur. Heracl. 130. ὅστε μ' ἐκβαλεῖν οἴκτῳ δάκρυ. Hel. 1563. ἐκβαλόντες δάκρυα. Virg. Æn. ii. 8. Quis talia fando Myrmidonum, Dolopumque, aut duri miles Ulysseni Temperat a lacrymis?

299. 300. Render thus: do not thro' irritation fancy (ποιοῦ φρενί) him your enemy who speaks for the best: τῷ θυμούμενῷ, Schol. τῷ θυμῷ. Thus in Orest. 204. τῷ λίαν παρειμένῳ, by excessire weakness. "Thucydides especially is fond of using participles for substantives: i. 36. γνώτω τὸ μὲν δεδίδεις αὐτοῦ (τὸ δέος) ισχὺν ἔχον τοὺς ἐναντίους μᾶλλον φοβῆσον, τὸ δὲ θαρσοῦν (τὸ θάρσος) μὴ δεξαμένου, ἀσθενὲς

ἢ πρὸς ισχύοντας τοὺς ἔχθροὺς ἀδεέστερον ἐσόμενον: 43. ἐν τῷ τοιῷδε ἀξιοῦντι, for ἀξιώματι: 142. ἐν τῷ μὴ μελετῶντι ἀξιούτεροι ἔσονται, through want of practice. Eur. Iph. A. 1280. τὸ κείνου βουλόμενον, his will." Matth. Gr. Gr. §. 570. To the instances from Thuc., Blomfield adds the following: ii. 61. τῷ τιμωμένῳ τῆς πόλεως ἀπὸ τοῦ ἀρχεῖν, the honor which the city has by means of her command: iii. 10. ἐν τῷ διαλλάσσοντι τῆς γνώμης: vii. 83. τὸ ἡσυχάζον τῆς νυκτός.

308. φέρηται, the middle voice, carries off for himself, receives. Κακίονων: the penultima of comparatites in ιων is long in the Attic, short in the Ionic.

309. "Translate thus: *Dignus Achilleus, qui a nobis honorem accipiat.* Alcest. 440. ἀξία δέ μοι Τιμῆς. Aristoph. Ach. 633. Φησὸν δ' εἶναι πολλῶν ἀγαθῶν ἀξιος ὑμῖν δ ποιητῆς. Pac. 918. Πολλῶν γὰρ ὑμῖν ἀξιος Τρυγαῖος ἀθμονεὺς ἐγώ. These two places of Aristophanes are unnecessarily meddled with by Dawes, to whom Brunck has assented with respect to the former." Porson.

311. βλέποντι for ζῶντι: Iph. T. 717. ἐπει σ' ἐγὼ Θανόντα μᾶλλον ή

χράμεσθ', ἐπεὶ δὲ ὅλωλε, μὴ χράμεσθ' ἔτι;  
 εἰεν τί δῆτ' ἔρει τις, οὐ τις αὖ φανῇ  
 στρατοῦ τὸν ἀδροῖσις, πολεμίων τὸν ἀγωνίσσε;  
 πότερα μαχούμεθ', ηὐ φιλοφυχήσομεν,  
 τὸν κατθανόνθ' ὄρῶντες οὐ τιμώμενον;  
 καὶ μὴν ἔμοιγε ζῶντι μὲν καθ' ἡμέραν,  
 καὶ σμίκρῳ ἔχοιμι, πάντας ἀντρούντως ἔχοι,  
 τύμβον δὲ βουλοίμην ἀντιξούμενον  
 τὸν ἔμὸν ὄρῶσθαι· διὰ μακροῦ γὰρ ηὐ χάρις.  
 εἰ δὲ οἰκτρὰ πάσχειν φέντε, τάδε ἀντάκουε μου.  
 εἰσὶν παρ' ἡμῖν, οὐδὲν ἥσσον ἀθλίοι,  
 γραῖαι γυναικεῖς, ηδὲ πρεσβύται, σέθερ,  
 νῦμφαι τὸν ἀρίστων νυμφίαν τητάμενες,  
 ἀντὶ ηδες κεύθει σώματ' Ἰδαια κόνις.  
 ταῦτα τάδε. ἡμεῖς δέ, εἰ κακῶς νομίζομεν  
 τιμᾶν τὸν ἑσθλὸν, ἀμαθίαν ὀφλήσομεν.

βλέπονθ' ἔκω φίλον. Alcest. 143. Καὶ πῶς δὲ ἀντὸς κατθάνοι τε καὶ βλέποι; Το. 628. Οὐ ταῦτα, ὡς παῖ, τῷ βλέπειν τὸν κατθανεῖν. In other places we have ἡλιον, φάσις ορ φῶς, (662.) φῶς ἡλίου supplied.

312. “ὅλωλε. Brunck from his membrane has edited ἔπεστι.” Porson. μὴ χράμεσθ’ ἔτι, ὡς φίλῳ, we treat him so no longer.

313. εἰεν frequently precedes an interrogation: Phœn. 856. 1609. Hipp. 297. Med. 386.

318. “σμικρὸν not few MSS.; the transcribers either supposing that the first syllable in σμικρὸς might be shortened, or being unconcerned about the anapest in the second foot. Thus below 336. τίνα for τι Cant. J. But σμικρὸς is supported by Eustathius, Il. Δ. p. 402, 16=351, 49. οὐ δέ ζῶν μὲν αὐτάρκεις ἔχει καὶ ἐπὶ μικροῖς.” Porson. Schäfer would punctuate thus: ζῶντι μὲν, καθ' ἡμέραν καὶ σ. Ε. and, in good truth, whilst I am alive, even if I

have but little for each day, all my wants would be supplied.

319. “ἀξιοῦν, to honor, as Heracl. 921. Soph. Aj. 1114. οὐ γὰρ ἡξεν τὸν μηδένας. Eustathius quoting this passage on Il. H. p. 606, 46=535, 12. K. 801, 53=720, 16. has στεφανούμενον, being, I imagine, more familiar to his time, although he might have got it from v. 126. above. Thus also a gloss in a Cambridge Ms. τιμώμενον, στεφόμενον. Thomas Magister under ἀξιῶ cites the passage without any variation.” Porson.

320. διὰ μακροῦ, sc. χρόνου, ‘a monument to late posterity.’ Potter.

323. “The Homeric ηδὲ (says Valck. on Phœniss. 1683.) ought not to be obtruded upon an Attic Tragic writer; not recollecting an instance from Herc. Fur. 30. Ἀμφίον ηδὲ Ζῆθον ἔκγόνω Δίδες, quoted by himself on Phœn. 609. (615.)” Porson.

327. ἀμαθίαν ὀφλήσομεν, will incur the imputation of, Soph. Ant. 1028.

οἱ Βάρβαροι δὲ μήτε τοὺς φίλους φίλους  
ἡγεῖσθε, μήτε τοὺς καλῶς τεθυηκότας  
θαυμάζεθ', ὡς ἂν ἡ μὲν Ἐλλὰς εὐτυχῆ,  
ὑμεῖς δὲ ἔχηθ' ὅμοια τοῖς βουλεύμασιν.

330

Χο. αἴ, αἴ τὸ δοῦλον ὡς κακὸν πεφυκέναι,  
τολμᾶν θ' ἀ μὴ χρὴ, τῇ βίᾳ νικώμενον.

Επ. ὦ θύγατερ, οἱ μοὶ μὲν λόγοι πρὸς αἰθέρα  
φροῦδοι, μάτην ριφέντες ἀμφὶ σου φόνου·  
σὺ δέ, εἴ τι μείζω δύναμιν, ἢ μήτηρ, ἔχεις,  
σπουδαζε, πάσας, ὥστ' ἀηδόνος στόμα,  
φθογγὰς ιεῖσα, μὴ στερηθῆναι βίου.  
πρόσπιπτε δὲ οἰκτρῶς τοῦδε Ὁδυσσέως γόνυ,

335

Ἄνθαδία τοι σκαιωτητ' ὀφλισκάνει. Eur.  
Alc. 1112. μωρίαν δὲ ὀφλισκάνεις.  
Dem. Olynth. 1. fin. Ἀρά γε δράτε  
καὶ καταμανθάνετε, ἐφ' ἑκάστου τούτων,  
ἡλίκην ἣν ὠφληκότες παράγοιαν  
ἡτε, εἴ τι τοιοῦτον ἐτυγχάνετε ἐψηφισ-  
μένοι; Eur. Med. 405. οὐ γελῶτα δεῖ  
σ' ὄφλειν τοῖς Σισυφείοις. This Gre-  
cism is imitated by Horace, Od. i. 14,  
15. tu, nisi ventis *Debes ludibrium*,  
cave.

328. “δὴ recent editions; I have  
replaced δὲ from Ald. and MSS.” Por-  
son.

329. ἡγεῖσθε and θαυμάζετε are in  
the imperative mood, not the indica-  
tive. Compare Dem. c. Lept. 490.  
Μήτ' οὖν ἐκεῖνοι ποτε παύσαντο, εἰ δρ'  
εἴξασθαι δεῖ, τοὺς μὲν ἑαυτοὺς ἀγαθόν-  
τι ποιοῦντας μήτε τιμῶντες μήτε θαυ-  
μάζοντες, μήθ' ὑμεῖς τάνατία τούτοις  
τοὺς μὲν εὐεργέτας τιμῶντες. This  
use of θαυμάζω for *culo*, *honoro*, is no-  
ticed by Monk on Eur. Hipp. 105. who  
compares Virg. G. iv. 215. illum ad-  
mirantur, et omnes Circumstant fre-  
mitu denso, stipantque frēquentes.  
Hor. Carm. iv. 14, 42. te profugus  
Scythes *Miratur*, o tutela præsens  
Italiæ, dominæque Romæ. Construe  
thus from v. 326. *But we Greeks, if  
we judge ill in honoring a brave man,  
will submit to the imputation of folly.*

And do you, Barbarians, continue not  
to consider those your friends who are  
so, and to pay no respect to those who  
have nobly died; so that Greece [by  
acting as she does] may be crowned  
with success, and you may meet with  
the return that your sentiments de-  
serve.

332. “πέφυκ’ ἀεὶ is the common  
reading; and so in Stobæus lxii. p.  
237. πεφυκέναι Ald. and a consider-  
able number of MSS. together with  
Eumathius viii. p. 301. But all have  
τολμᾶ in the next line, to which I  
have added a letter. For ν is very  
easily omitted, being frequently re-  
presented in MSS. by a thin stroke.  
Again κρατούμενον Stobæus, and the  
Ms. J. as a various reading.” Porson.  
The construction is: ὡς κακὸν (ἐστι)  
τὸ πεφυκέναι δοῦλον: πεφυκέναι for  
εἶναι: as φῦναι Med. 522. δεῖ μ', ὡς  
ἔοικε, μὴ κακὸν φῦναι λέγειν.

334. “δύμοι Ald. οἱ μοὶ Brunck,  
and also a Harleian Ms.; nor have I  
thought it worth while to differ in a  
point of little consequence. Both I  
consider right; the latter by elision,  
the former by crasis.” Porson.

335. “Brunck would prefer ριφθέν-  
τες, because the Tragedians generally  
are partial to the first aorist. And in-  
deed the Ms. E. has ριφθέντες, although

καὶ πεῖθ ἔχεις δὲ πρόφασιν. ἔστι γὰρ τέκνα 340  
καὶ τῷδε, τὴν σὴν ὥστ' ἐποικτεῖραι τύχην.

Πολ. ὄρῳ σ', Οδυσσεῦ, δεξιὰν ὑφ' εἴματος  
χρύπτοντα χεῖρα, καὶ πρόσωπον ἔμπαλιν  
στρέφοντα, μή σου προσθίγω γενειάδος.

Θάρσει πέφευγας τὸν ἐμὸν ἰκέσιον Δία, 345  
ὅς ἔψομαι γε, τοῦ τ' ἀναγκαίου χάριν,  
θανεῖν τε χρήζουσ'. εἰ δὲ μὴ Βουλῆσομαι,  
κακὴ φανοῦμαι, καὶ φιλόψυχος γυνή.

τί γάρ με δεῖ ζῆν, ἢ πατὴρ μὲν ἦν ἄναξ  
Φρεγῶν ἀπάντων· τοῦτο μοι πρῶτον βίου. 350

ἔπειτ' ἐθρέφθην ἐλπίδων καλῶν ὅποι,  
βασιλεῦσι νύμφῃ, Ζῆλον οὐ σμικρὸν γάμων  
ἔχοντα, ὅτου δῶμ' ἔστιαν τ' ἀφίξομαι·  
δέσποινα δ', ἢ δύστηνος, Ἰδαιάισιν ἦν  
γυναιξὶ, παρθένοις τ' ἀπόβλεπτος μέτα, 355  
ἵση θεῆσι, πλὴν τὸ κατθανεῖν μόνον·

θ is in part erased." Porson. See the note on Phœn. 986.

340. πεῖθ, endeavor to persuade him. Cf. Med. 345. οἴκτειρε δ' αὐτούς· καὶ σύ τοι παῖδων πατὴρ Πέφυκας· εἴκος δ' ἔστιν εἴνοιάν σ' ἔχειν. Il. Ω. 486. Άπ. xii. 932.

343. "τοῦμπαλιν Ald. ἔμπαλιν many MSS. and Eustathius on Il. A. p. 129, 14=97, 31. with no difference as to the sense, but a most important one as to the metre. My meaning will perhaps be better understood by observing, that very few verses are to be found in the Tragedians like the one in the beginning of the Ion, "Ἄτλας δὲ χαλκέοισι νώτοις οὐρανόν." Porson. See the note on Phœn. 1419. and Porson's Preface p. xiii.

345. τὸν ἐμὸν ἰκέσιον Δία, Paraphr. τὴν ἐμὴν ἰκεσίαν. Schol. οἱ ἱκετεύοντες, ἰκέσιον Δία προέτεινον. Od. N. 213. Ζεὺς σφέας τίσαιτο ἱκετήσιος. You have escaped the vengeance of Jove, which would fall on you for re-

jecting me a suppliant: inasmuch as I will follow you voluntarily.

346. "γε (for σοι, as in Aldus) is given by Brunck from his *membræ*: the Ms. N. has σε, and σοι written above it: γε having been first changed into σε, and then σε into σοι on account of the construction. Cleanthes in Epictetus Enchir. 77. confirms γε by his imitation: "Ἄγου δέ μ', ὁ Ζεῦ,  
καὶ σύ γ' ἡ πεπρωμένη, "Οποι ποθ' ὑμῖν  
εἰμι διατεταγμένος· Ως ἔψομαι γ' ἀκ-  
νυσ· ἦν δὲ μὴ θέλω, Κακὸς γενόμενος,  
οὐδὲν ἡσσον ἔψομαι. Perhaps both would have written better thus, Κακὸς (κακὴ) φανοῦμαι, κονδὲν ἡσσον ἔψομαι." Porson.

355. "παρθένοισι τ' Ald. [See note on 298.] But King παρθένοις τ' from MSS.; and thus the membr. Cant. J. M. N. R. παρθένοις without the conjunction, others. Canter μέγα for μέτα, without reason." Porson.

356. "Others θεοῖσιν." Porson. πλὴν τὸ κατθανεῖν. "The infin. with

γῦν δὲ εἰμὶ δούλη. πρῶτα μέν με τοῦνομα  
θαυεῖν ἔραν τίθησιν, οὐκ εἰωθὸς ὅν.  
Ἴπειτο ἵστις ἀν δεσποτῶν ἀμάν Φρένα  
τύχοιμ' ἀν, ὅστις ἀργύρου μὲν ἀνήσται,  
τὴν "Ἐκτορός τε χάτέρων πολλῶν κάσιν"  
προσθεῖς δὲ ἀνάγκην σιτοποιὸν ἐν δόμοις,  
σαιρεῖ τε δῶμα, κερκίσιν τ' ἐφεστάναι,  
λυπρὰν ἄγουσται ἡμέραν μὲν ἀναγκάσει.  
λέχη δὲ τὰμὰ δοῦλος ἀνητὸς ποθεν  
χρανεῖ, τυράννων πρόσθεν ἤξιωμένα.

360

365

the accus. of the article is sometimes put without being governed by a verb or a preposition, and in different senses.—*With regard to, as far as concerns*, both at the beginning of a proposition, and after some words. Xen. Cyr. i. 6, 18. vii. 5, 46. Eur. Hec. 356. *Ιση θεοῖσι, πλὴν τὸ κατθανεῖν μόνον.*" Matth. Gr. Gr. § 542. Obs. 4. b.

358. "The junction of a substantive participle with another participle is rare. Yet Homer has, Il. T. 80. ἐπιστάμενόν περ ἔνντα. Aristophanes Ran. 733. Οὕτε γὰρ τούτοισιν οὖσιν οὐ κεκιβδηλευμένοις. Menander in Stobæus iv. p. 53, 38. 'Επὰν ἐν ἀγαθοῖς εὔνοούμενός τις ἦν. Add to these Aristot. Φυσ. Ἀκροασ. iii. 13. It is frequent in later writers." Porson. Aeschin. c. Timarch. p. 69. Reisk. Καίπερ δημολογουμένου τοῦ πράγματος ὕντος.

359. δεσποτῶν—ὅστις. "The relative often differs in number, from the word to which it is referred, and is in the singular when that is in the plural. This takes place when it refers not so much to a determinate person or thing, as to all of the species to which the preceding substantive belongs, or when a word of general import, as πᾶς, precedes. Hence also in this case δοτις or ὃς ἀν is commonly put. Il. Π. 621. χαλεπόν σε—πάντων ἀνθρώπων σβέσσαι μένος, ὃς κέ σεν ἄντα Ἐλθη ἀμυνόμενος. Od. Φ. 293. Οἰνός σε τρώει με-

λιηδῆς, θοτε καὶ ἄλλους βλάπτει, ὃς ἂν μιν χανδὸν ἔλῃ. Comp. ib. 313. Soph. Antig. 707. "Οστις γὰρ αὐτὸς ή φρονεῖ μόνος δοκεῖ, Ή γλῶσσαν, ήν οὐκ ἄλλος, ή ψυχὴν ἔχειν. Οὗτοι διαπτυχθέστε, ἔφθησαν κακοῖ." Matth. Gr. Gr. § 475. See also Brunck on Soph. A.j. 760. Monk on Eur. Hipp. 78. who produces an instance of this Grecism from Tibullus i. 6, 39. *Tunc procul absitis, quisquis colit arte capillos, Efflit effuso cui toga laxa sinu.* On the double ἀν, see Matth. Gr. Gr. § 599.

361. "χάτέρων πολλῶν displeases Brunck, who conjectures κάγιθῶν πολλῶν: to no purpose." Porson.

362. "Thus Ald. Some editions have προθεῖς, which does not suit the sense so well." Porson. Herc. F. 710. "Ἐπεὶ δὲ ἀνάγκην προστίθηται ἡμῖν θανεῖν. Such repetitions as ἀνάγκην and ἀναγκάσει in v. 364. seem to have been rather affected by the Tragedians: comp. 223. θύματος δὲ ἐπιστάτης, Ἱερέος τ' ἐπέστη τοῦδε πᾶς Ἀχιλλέως.

ἀνάγκην σ. Hecuba in Tro. 500, expresses her fears that she shall be compelled to undergo similar indignities: τούτοις με προσθήσουσιν, ή θυρῶν λάτριν Κλῆδας φυλάσσειν, τὴν τεκοῦσαν "Ἐκτορα, Ή σιτοποιεῖν κ. τ. λ. Androm. 164. δεῖ σ', ἀντὶ τῶν πρὸν ὄλβιῶν φρονημάτων, Πτῆξαι ταπεινήν, πραπεστεῖν τ' ἐμδὺ γόνυ, Σαρειν τε δῶμα τούμον: the words of Hermione to Andromache.

οὐ δῆτ' ἀφίημι ὄμμάτων ἐλεύθερον  
φέγγος τόδ', Αἴδη προστιθεῖσ' ἐμὸν δέμας.  
ἄγ' οὖν, Ὁδυσσεῦ, καὶ διέργασαι μ' ἄγων·  
οὗτ' ἐλπίδος γὰρ, οὔτε του δόξης ὥρ  
θάρσος παρ' ἡμῖν, ὡς ποτ' εὖ πρᾶξαι με χρή.  
μῆτερ, σὺ δὲ ἡμῖν μηδὲν ἐμποδῶν γένη  
λέγουσα, μήτε δρῶσα· συμβούλου δέ μοι  
θανεῖν, πρὶν αἰσχρῶν μὴ κατ' ἀξίαν τυχεῖν.  
ὅστις γὰρ οὐκ εἴωθε γενέσθαι κακῶν,  
φέρει μὲν, ἀλγεῖ δὲ, αὐχέν' ἐντιθεῖσις ζυγῷ·  
θανὼν δὲν εἴη μᾶλλον εὐτυχέστερος,

370  
375

367. οὐ δῆτα, no indeed; Elmsley  
in Eur. Heracl. 987.—ἀφίημι φέγγος  
μάτων for morior, as βλέπω for vivo,  
11.

369. “ἄγ' οὖν μ' Ald. Some MSS.  
γου μ', which is very nearly the true  
reading. For by taking away a small  
roke ( $\mu\mu$ ) we must read “Ἄγ' οὖν as  
Thomas Magister v. διαχρώμαι.”  
Person. διέργασαι, dispatch me; so  
πράσσω 513. and conficio in Latin.  
This word hath ended him.” Shaksp.  
entry iv.

370. “A similar collocation of  $\tauις$   
occurs in Æsch. Prom. 21. “Ιν' οὔτε  
ωνήν, οὔτε του μορφὴν βροτῶν” Oψει.  
Soph. Trach. 3. οὗτ' εἰ χρηστὸς, οὗτ'  
τῷ κακῷ. See below 1161.” Person.  
ν for ἔκ τιως, expectation from any  
i.e.

371. χρή, it is possible: see Med.  
18.

372. “μᾶτερ Ald. here and else-  
here, which and similar Dorisms  
ing has removed on the authority of  
Iiss. and with the approbation of  
alck. on Phœn. 11.” Person.

373. “μὴ δὲ Ald. MSS. vary.”  
Person. λέγουσα, μήτε δρῶσα, i. e.  
ἴτε λ., μ. δρ. Soph. Phil. 770. πρὸς  
αὐτούς, ἐφίεμαι ‘Ἐκόντα μήτ' ἀκοντα. A  
similar ellipse occurs in Virg. Æn. i.  
4. quo justior alter, Nec pietate fuit  
in bello major et armis.

374. μὴ κατ' ἀξίαν: 855. χρῆσθαι  
μὴ κατὰ γνώμην τρόποις: Med. 771.  
δέχου δὲ μὴ πρὸς ἡδονὴν λάγους.

375. γενέσθαι κακῶν, to experience  
distress. Eur. Herc. F. 1356. Ἀτὰρ  
πόνων δὴ μυρίων ἐγενσάμην. Soph.  
Trach. 1103. Ἄλλων τε μόχθων μυρίων  
ἐγενσάμην. Antig. 582. κακῶν ἀγευ-  
στος. In the Scriptures we meet with  
the expression γεύομαι θανάτου. The  
student will observe the difference  
between the active and middle voices:  
γεύω, to make another taste, γεύομαι,  
to make oneself taste, to taste: thus  
Herod. vii. 46. Ο δὲ θεὸς, γλυκὺν γεύ-  
σας τὸν αἰῶνα, φθονερὸς ἐν αὐτῷ εὑρίσ-  
κεται ἐών, having given us a taste of.  
“The Latins use the verb *gustare* in  
a similar sense: Herus meus hic quidem  
est; *gustare* ejus sermonem volo.  
Plaut. Mostel. v. 1, 15. Et tu, Galba,  
quandoque degustabis imperium. Tac.  
Ann. vi. 20.” Review of this ed. of  
the Hecuba, in the Literary Chronicle  
and Weekly Review for January 27.  
1827.

377. μᾶλλον εὐτυχέστερος. “The  
adv. μᾶλλον is often put with the com-  
parative. Herod. i. 31. Ως βιμεινὸν εἴη  
ἀνθρώπῳ τεθνάναι μᾶλλον η ξώειν: 32.  
μᾶλλον ὀλβιώτερός ἐστι, and in Homer,  
Il. Ω. 203. ρητέροι μᾶλλον. Æsch. S.  
c. Th. 675. Τίς ἄλλος μᾶλλον ἐνδικώ-  
τερος; Isocr. Archid. 138. πολὺ μᾶλ-

ἢ Σῶν. τὸ γὰρ ξῆν μὴ καλῶς μέγας πόνος.

Χο. δεινὸς χαρακτῆρ, κάπισημος ἐν βροτοῖς,  
ἐσθλῶν γενέσθαι, καπὶ μεῖζον ἔρχεται  
τῆς εὐγενείας ὄνομα τοῖσιν ἀξίοις.

380

Ἐκ. καλῶς μὲν εἶπας, θύγατερ ἀλλὰ τῷ καλῷ  
λύπη πρόσεστιν. εἰ δὲ δεῖ τῷ Πηλέως  
χάριν γενέσθαι παῖδι, καὶ φόγον φυγεῖν  
ὑμᾶς, Ὁδυσσεῦ, τήνδε μὲν μὴ κτείνετε  
ἡμᾶς δ' ἀγοντες πρὸς πυρὰν Ἀχιλλέως,  
κεντεῖτε, μὴ φείδεσθ'. ἐγὼ τεκού Πάρου,  
ὅς παῖδα Θέτιδος ὠλεστεν τόξοις βαλάν.

385

Οδ. οὐ σ', ὡ γεραιά, κατθανεῖν Ἀχιλλέως  
φάντασμ' Ἀχαιοὺς, ἀλλὰ τήνδ', ἥτησατο.

390

Ἐκ. ὑμεῖς δέ μ' ἀλλὰ θυγατρὶ συμφονεύσατε,

λον κρεῖττον." Matth. Gr. Gr. § 458.  
Soph. Antig. 1210. μᾶλλον ἀστον.  
Eur. Hipp. 487. μᾶλλον ἀλγίων κλύειν.  
For instances of a double superlative  
see 624. "So *magis* amongst the  
Latin. Nam nisi qui argentum de-  
derit, nugas egerit, Qui dederit *magis*  
majores nugas egerit. Plaut. Me-  
næchm. Prol. 55. Nam *magis* multo  
patior facilius verba. Id. Menæchm.  
v. 6, 13." Lit. Chron. l. c.

378. "ξῆν ἐν κακοῖς Stobæus p.  
133. ed. Grot. but μὴ καλῶς p. 501.  
for κακῶν 375. Stobæus has πόνων."  
Porson.

379. χαρακτῆρ, the stamp or im-  
pression upon coins, from χαράσσω :  
strong and deeply stamp is the impress  
of nobility : comp. Med. 516—519.  
Hipp. 102.

380. ἐσθλῶν γενέσθαι. "The gen.  
expresses the person or thing from  
which any thing proceeds, and is to  
be rendered by the preposition *ab*, *ex*,  
*from*.—In the same relation stand  
εἶναι, γίνεσθαι with the gen. Xen.  
Cyr. i. 2, 1. Πατρὸς μὲν δὴ λέγεται  
Κῦρος γενέσθαι Καμβύσου, μητρὸς δὲ  
δμολογεῖται Μανδάνης γενέσθαι, *natus  
esse dicitur patre Camb.* Eur. Hec.

380. Thus also ποταμοῦ (κατὰ) γίνε-  
εῖναι, Διὸς εἶναι γενεὴν, Il. Φ. 15.  
Again, Eur. Iph. A. 407. Δεκας ἐν  
τῷ μοι πατρὸς ἐκ ταύτου γεγών; The  
gen. is used even with passives. Eu-  
Med. 800. οὗτε τῆς νεοζύγου Νύμφη  
τεκνώσει παῖδα, with which other  
ἐκ is put." Matth. Gr. Gr. § 375. See  
below 420.

ἐπὶ μεῖζον ἔρχεται, increases, receives  
accession: Eur. Med. 903. Καὶ  
προβαίη μεῖζον ἢ τὸ νῦν κακόν.

381. "τοῦνομα Ald., which Brunc  
and Beck have recalled. But King  
has properly given ὄνομα, from a Ms.  
no doubt, for thus it is read in Αὐγ.  
1. 2. 3. C. Cant. E. Harl. L. Mosq.  
3. 4. The copies of Stobæus fluctuat  
between οὖνομα and τ' ὄνομα. In N  
also οὖνομα." Porson.

387. "ἔτεκον ἐγὼ is edited by  
Brunck, in opposition to MSS.; as  
even with the consent of MSS. would  
be objectionable." Porson.

391. 'Τμεῖς δέ μ' ἀλλά: Eur. Hera  
565. Σὺ δ' ἀλλὰ τοῦδε χρῆσε, κ. τ.  
"Vim particulæ ἀλλὰ in hac locutio  
non debent negligere tirones. Sig-  
ficat, εἰ μὴ τοῦτο δρᾶν θέλεις. Angli  
verte, then. Vide nostrum Phœn. 166

καὶ δις τόσον πᾶμά αἴματος γενήσεται  
γαίᾳ, νεκρῷ τε τῷ τάδ' ἔξαιτουμένῳ.

Οδ. ἄλις κόρης σῆς θάνατος· οὐ προσοιστέος  
ἄλλος πρὸς ἄλλων μηδὲ τόνδ' ὀφείλομεν.

395

Εχ. πολλὴ γ' ἀνάγκη θυγατρὶ συνθανεῖν ἐμέ.

Οδ. πῶς; οὐ γὰρ οἶδα δεσπότας κεκτημένος.

Εχ. ὅποῖα κισσὸς δρυὸς, ὅπως τῇσδ' ἔξομαι.

Med. 942." Elmsley. Soph. Antig. 552. Τί δῆτ' ἀν ἀλλὰ νῦν σ' ἐπωφελοῖμ' ἔγώ; Electr. 412. "Ω θεοὶ πατρῷοι, ξυγγένεσθε γ' ἀλλὰ νῦν.

392. "πόμα" MSS. and editions; but this form was unknown to the Attics; as is clearly proved by one argument. There are many places, in which the metre requires πῶμα; none, where it requires πόμα; few, where it can admit it." Porson. Cf. Alc. 922.

394. Eur. Or. 1037. ἄλις τὸ μητρὸς αἷμα. Iph. T. 1014=978. ἄλις τὸ κείνης αἷμα, sc. ἐστί: cf. Hes. 530.

395. "όφείλομεν Ald. ὀφείλομεν the edd. of Barnes, King, Brunck; and thus Aug. 1. 2. H. J. N. But the preponderance is in favor of ὀφείλομεν, which I have now restored, having formerly too hastily agreed with Brunck." Porson. Paraphr. εἴθε μηδὲ τόνδε (θάνατον) ὀφείλομεν ποιεῖσθαι, utinam, and I wish that this were not necessary! Eur. Iph. A. 1303. μήποτ' ὄφελε (Priamus) τὸν ἀμφὶ βουσὶ βουκόλον τραφέντ' Ἀλέξανδρον οἰκίσαι ἀμφὶ τὸ λευκὸν ὄδωρ. Dem. in Aristog. 783, 23. ὄφελε γὰρ μηδεὶς ἄλλος Ἀριστογείτονι χαίρειν. See Matth. Gr. Gr. § 513. Obs. 3.

397. Schol. τὸ οἶδα κεκτημένος οὐκ ἔστι περίφρασις, ἀλλ' Ἀττικὴ σύνταξις, ἀντὶ τοῦ κέκτημαι. Thuc. vi. 64. εἰδότες οὐκ ἀν δμοίως δυνηθέντες, that they would not have been equally able: ἔπισταμαι, ζημι, and other verbs of similar signification have the same construction: see v. 244. Matth. Gr. Gr. § 547, 2.

398. "δμοῖα is Reiske's emendation, adopted by Brunck and Beck,

for δποῖα, which Aldus and the MSS. have. For δπως B. οδτως. But upon consideration, I am suspicious of this emendation, and think the common reading defensible. Generally indeed δπως or δπως μὴ is construed with the second person, sometimes with the third, more seldom with the first. Aristophanes Eccles. 296. "Οπως δὲ τὸ σύμβολον Λαβόντες ἔπειτα πλησίοις καθεδούμεθα: a little below he says without an ellipse, "Ορα δ' δπως ὀθήσομαι τούσδε τὸν δξ ἄστεος. Antiphanes Athenaei iii. p. 123. B. "Οπως ὄδωρ ἔφοντα μηδέν' δφομαι. The common reading also in Eur. Tro. 147. which Musgrave vainly endeavors to correct, must be retained: Μάτηρ δ' ὡς τὶς πτανοῖς κλαγγὰν "Ορνισι, δπως ἔξαρξω γὼ Μολπάν." Porson. "Comp. Aristoph. Nub. 257. ὕσπερ με τὸν Ἀθάμανθ' δπως μὴ θύσετε." Schæf. Reiske punctuates the passage thus: δμοῖα, κισσὸς δρυὸς δπως, τῇσδ' ἔξομαι. "It is evident that the genitive was intended to imply a part: The construction of the verbs to take with the gen. appears to have arisen from this cause. Yet these are for the most part only verbs middle: λαμβάνεσθαι and its compounds ἀντιλ., ἐπιλ., δράττεσθαι, δπτεσθαι, ἔχεσθαι, ἀντέχεσθαι τίνος. Xen. K. 'A. vii. 6, 41. "Ην οὖν σωφρονῶμεν, ἔξομεθα αὐτοῦ, we shall keep hold of him: vi. 3, 17. Κοινῇ τῆς σωτηρίας ἔχεσθαι, in salutem incumbere, to be earnestly attentive to his safety. Herod. i. 93. λίμνη δὲ ἔχεται τοῦ σῆματος μεγάλη, borders upon. Thuc. i. 140. τῆς γνώμης τῆς αὐτῆς ἔχομαι, persevere in: i. 93. Τῆς θα-

Οδ. οὐκ· ἡ γε πείθη τοῖς σοῦ σοφωτέροις.

Εχ. ὡς τῆσδε ἐκοῦσα παιδὸς οὐ μεθίσομαι.

Οδ. ἀλλ' οὐδὲ ἐγὼ μὴ τὴνδ' ἄπειμι αὐτοῦ λιπῶν.

Πολ. μῆτερ, πιθοῦ μοι καὶ σὺ, παῖ Λαερτίου,  
χάλα τοκεῦσιν εἰκότως θυμουμένοις.

σὺ δὲ, ὡς τάλαινα, τοῖς χρατοῦσι μὴ μάχου.

Βούλει πεσεῖν πρὸς οὖδας, ἐλκῶσαι τε σὸν

γέροντα χρῶτα, πρὸς βίσυν ὀθουμένη,

ἀσχημονῆσαι τ', ἐκ νέου βραχίονος

λάσσοντος πρώτος (Θεμιστοκλῆς) ἔτολ-  
μησεν εἰπεῖν ὡς ἀνθεκτέα ἔστιν." Matth. Gr. Gr. § 365. See below, v.

827. "The future for the conjunctive is the regular construction after *ὅπως*, which indeed takes the pres., the aor. 1. pass. and aor. 2. in the conjunctive, but instead of the aor. 1. act. and mid. requires the future, and this, whether it be governed by a verb preceding, or that *ὅπα, cave*, is omitted. In the passages where the aor. 1. conj. still remains after *ὅπως*, one or other of the MSS. or editions generally has the future. But *ὅπως ἀν*, *that*, takes the conj. and aor. 1. act." *Ibid.* § 520. See also Brunck on Soph. Aj. 557. Monk Hipp. 520.

399. "Thus most of the MSS. and the Schol. *The reading of Aldus, Οὐ μήν γε, is faulty, were it only for this reason, that Οὐ μήν is followed by γε, without any intervening word.* See Phæn. 1638. In Bacch. 852. read Οὐκ ἡθέλησε." Porson.

400. *ὡς*: the ellipse to be supplied is *ἵσθι*, or *ὅπα, be assured that I will not quit my hold of her*: see Med. 609. "μεθίεσθαι, to let go, takes only the gen., μεθίεναι on the contrary, in the same sense, usually takes the accus. Soph. CEd. C. 830. μέθεις χερῶν Τὴν παιδὰ θᾶσσον: (Eur. Hec. 549. 552. Hipp. 333.) Aristoph. Plut. 42. "Οτῷ ξυναυτήσαμι πρῶτον ἔξιῶν, Ἐκέλευσε τούτου μὴ μεθίεσθαι μ' ἔτι. Eur. Med. 734. "Αγουσιν οὐ μεθεῖ" ἀν ἐκ γαλας ἐμὲ is governed of *ἄγουσιν*, and with

μεθεῖο must be supplied *ἔμοι*: (see Porson's note.)" Matth. Gr. Gr. § 367.

401. *ἔλμι* and its compounds have always a future signification, not only in the Attic writers, (Dawes M. C. 82.) but also in Homer, Il. A. 169. *νῦν δὲ εἴλμι Φθίηνδ'*. E. 256. ὁκυειώ Υππων ἐπιβανέμεν· ἀλλὰ καὶ αὕτη 'Αυτίον εἴλμ' αὐτῶν. See Phæn. 200. Below 414. *ἄπειμι* must be rendered, *I am going*; as in Phæn. 623.

402. *Λαέρτης, Λαέρτιος*, and *Λάρτιος*, (Soph. Aj. 1. Eur. Tro. 423.) are in use in the tragic writers: only the first in Homer.

403. *Χάλα, Schol. ἐνδίδου, ἀπὸ τῶν χαλάντων τὰ ιστία: give way*: cf. Orest. 690. 698.—*τοκεῦσιν*. "In Greek the plural is often used for the singular. Aesch. Pr. 67. *σὺ δὲ αὐτὸν κατοκνέις, τὰ Διός τ' ἔχθρῶν ὅπερ Στένεις*; where only Prometheus is meant. Eur. Hec.

403. *τοκεῦσιν*, instead of the mother. Soph. CEd. T. 1184. "Οστίς πέφασμα φύς τ' ἀφ' ὧν οὐ χρῆν, ξὺν οἷς τ' Οἱ χρῆν μ', δμιλῶν (i. e. ξὺν μητρὶ), οἱ τ' ἔμ' οὐκ ἔδει (i. e. τὸν πατέρα) κτενών. The general expression in the plural gives greater emphasis to the speech." Matth. Gr. Gr. § 292. Again, Soph. CEd. T. 366. *Λεληθέναι σε φημὶ σὺν τοῖς φιλτάτοις Αἰσχισθ' δμιλοῦντ'*. i. e. with Jocasta.

404. "Some MSS. have σύ τ'. Porson. Cf. 372. 1269. See Porson on Orest. 614.

σπασθεῖσ'; ἀ πείσει. μὴ σύ γέ οὐ γὰρ ἄξιον.

ἀλλ', ὦ φίλη μοι μῆτερ, ἡδίστην χέρα

δὸς, καὶ παρειὰν προσβαλεῖν παρηΐδι·

410

ώς οῦ ποτ' αὖθις, ἀλλὰ νῦν πανύστατου,

ἀκτῖνα κύκλου θ' ἥλιου προσόψομαι.

τέλος δέχει δὴ τῶν ἐμῶν προσφθεγμάτων.

ὦ μῆτερ, ὦ τεκοῦσ', ἅπειρι δὴ κάτω.

Ex. ὦ θύγατρε, ἡμεῖς δὲ ἐν φάσι δουλεύσομεν; 415

Πολ. ἀνυμφος, ἀνυμέναιος, ὃν μὲν ἔχει τυχεῖν.

Ex. οἰκτρὰ σὺ, τέκνον· ἀθλία δὲ ἐγὼ γυνή.

Πολ. ἔκει δὲ ἐν Αἴδου κείσομαι χωρὶς σέθεν.

Ex. οἵμοι, τί δράσω; ποι τελευτῆσα βίου;

Πολ. δούλη θανοῦμαι, πατρὸς οὗσ' ἐλευθέρου. 420

Ex. ἡμεῖς δὲ πεντήκοντά γέ ἄμμοροι τέκνων.

408. “**Δ** πείσει. Understand, *τοῖς κρατοῦσιν εἰ μαχεῖ.” Porson. *πείσει*, Att. for *πείσῃ*, from *πέσχω*.*

*μὴ σύ γέ.* “When any one wishes to dissuade another from any thing by entreaties, *μὴ σύ γέ* is very commonly used with the omission of the verb preceding. Soph. CEd. C. 1441. ΠΟΛ. εἰ χρή, θανοῦμαι. ANTIG. μὴ σύ γέ, ἀλλ' ἐμοὶ πιθοῦ. Eur. Phoen. 541. Τί τῆς κακίστης δαιμόνων ἐφίεσαι, Φιλοτιμίας, πᾶς; μὴ σύ γέ. Ἀδικος ἡ θέσης.” Matib. Gr. Gr. § 465.

411. “**πανύστατα** Ald. The hiatus is removed by many MSS. and by Alc. 205. where the same distich is repeated.” Porson. Soph. Aj. 857. Καὶ τὸν διφρευτὴν ἥλιον προσεννέπω, Πανύστατον δὴ, κοῦποτ' αὖθις ὕστερον: Antig. 806. ‘Ορῦτέ μ', ὡς γὰς πατρίας πολίται, Τὰν νεάταν δόδον Στείχουσαν, νέατον δὲ φέγγος Λεύσσουσαν ἀελίου, Κεῖ ποτ' αὖθις.

413. “**δέχου** Ald. edd. But *δέχη* (or *δέχη*) Mosq. 1. 4. Cant. G. H. L. M. N. R. Eumath. vi. p. 202. δέχη C. E. δέχου as a various reading C. E. although in C. γρ. is not prefixed: τ' ἔχει Mosq. 3. δέχει in Aug. 2. as a various reading, in C. and in both the Eurip. Hec.

Harleian. I have therefore edited δέχει. See what trouble the Attic form (*δέχει* for *δέχη*) has given to the transcribers, and compare Orest. 404. where *ἀποτρέπει* is found in E. by the first hand.” Porson. For a similar application of the particle δὴ, see the passage from Soph. Aj. 857. quoted above. Eur. Heracl. 573. προσειποῦσ' ὕστατον πρόσφθεγμα δὴ, as Elmsley reads for *μοι*.

416. ἀνυμέναιος, ὃν κ. τ. λ. Paraphr. ἄμοιρος ὑμεναῖων, ὃν ἐπρεπεν ἐμὲ λαχεῖν δηλονότι. Cf. 21. Thus Antigone complains, Soph. Antig. 916. Καὶ νῦν ἄγει με διὰ χερῶν οὕτω λαβῶν, “Ἀλεκτρον, ἀνυμέναιον, οὕτε τοῦ γάμου Μέρος λαχοῦσαν, οὕτε παιδείου τροφῆς.

417. ἐν Αἴδου, sc. δόμοις, a very frequent ellipse in Homer and the tragic writers; it is supplied in Alc. 25. δέ νιν εἰς Αἴδου δόμους Μέλλει κατάξειν.

421. “Before Brunck the line stood thus: ἡμεῖς δὲ πεντήκοντ' ἄμοιροι δὴ τέκνων. He from his Ms. has edited, ‘Ημεῖς δὲ πεντήκοντά γέ ἄμμοιροι τέκνων. Now attend to Ammonius: “Sed jure huic mutationi, quam nulli confirming codices, se jam objecit Steinbrychel.” Yet, such is his skill

Πολ. τί σοι πρὸς "Εκτορ', ή γέροντ' εἴπω πόσιν;

Εξ. ἄγγελλε πασῶν ἀθλιωτάτην ἐμέ.

Πολ. ὁ στέργα, μαστοί θ', οἵ μ' ἑθρέψαθ' ἡδέως.

Εξ. ὁ τῆς ἀώρου θύγατερ ἀθλία τύχης. 425

Πολ. χαῖρ', ω̄ τεκοῦσα, χαῖρε, Κασάνδρα τ' ἐμή,

Εξ. χαίρουσιν ἄλλοι, μητρὶ δὲ οὐκ ἔστιν τόδε.

Πολ. ὅτ' ἐν φιλίπποις Θρηξί Πολύδωρος κάσις.

Εξ. εἰ ζῆ γ' ἀπιστῶ δέ· ὥδε πάντα δυστυχῶ.

or accuracy, he has himself edited ἄμμοιροι, admiring, it seems, the stability of spondees. As he at other times refers to the Moscow MSS., how could he fail to know that in l. 3. the line runs thus: 'Ημεῖς δὲ πεντήκοντά γ' ἄμμοιροι τέκνων, with which agree E. R.: δὴ is omitted in L. N. Aug. 1. and 2. But since ἄμμοιροι is a word of suspicious character, Beck has attributed to Brunck a better reading than the one edited by him, viz. ἄμμοροι. That no doubt may exist, the whole verse is exhibited precisely as I have edited it by Eustathius on Il. Z. p. 639, 57=499, 6." Porson. Tro. 134. & σφάξει μὲν τὸν πεντήκοντά ἀροτῆρα τέκνων. Virg. Aen. ii. 503. Quinquaginta illi thalami spes tanta nepotum. Hom. Il. Z. 243.

422. τί σοι—εἴπω: what can I say for you? see above 195.

423. ἄγγ. ἐμὲ (οὖσαν) π. ἀθλ. Thus 589. ἄγγελθεῦσά μοι Γενναῖος.

425. "The double epithet ἀώρου ἀθλίας is very inelegant. I have therefore taken away a letter, at the suggestion of Markland on Eur. Iph. T. 1490. Orest. 1028. Ω μέλεος ἥβης σῆς, 'Ορέστα, καὶ πότμου, Θανάτου τ' ἀώρου." Porson.

426. "ἐμοὶ Brunck from his membr.; but ἐμὴ in very many MSS., which I think better. Many also χαῖρ' ὁ Κ. Again χαίρωσιν, which King has given from conjecture for χαίρουσιν, is a solecism, and can neither stand for χαίροιεν, or χαίροιεν ἀν, or χαιρόντων. Yet Brunck, Beck, and Ammonius

have followed him. Οὕτως αὐτοῖς ἐταλαιπώρως ἡ ποίησις διέκειτο. At the end of the line, τόδε for χαρὰ is a reading of a Leyden Ms. noticed by Valck. Phæn. 621. The Scholiast: μητρὶ δὲ οὐκ ἔστι τὸ χαίρειν δηλονότι. With the Leyden, a Harleian Ms. (J.) coincides, and over τόδε has, ἤγου τὸ χαίρεσθαι, an elegant Datism." Porson. Aristoph. Eip. 291. νῦν τοῦτ' ἔκειν' ήκει τὸ Δάτιδος μέλος, Ως ἥδομαι, καὶ τέρπομαι, καὶ χαίρομαι. This line is attributed to Datis, the Persian general, on the occasion of the reduction of Naxos. The word χαίρομαι is a barbarism, for the Greeks always said χαίρω. Hence the term Datism was applied to similar solecisms. See Lemprière's Class. Dict. re-edited by E. H. Barker, Esq.

427. For the same play on the word χαῖρε, see Orest. 1082. Χαῖρ' οὐ γὰρ ἡμῖν ἔστι τοῦτο, σοὶ γε μήν. Οἱ γὰρ θαυμάτες χαριμάτων τητώμεθα. Phæn.

627. ΠΟ. Μῆτερ, ἀλλὰ μοι σὺ χαῖρε IO. Χαρτὰ γοῦν πάσχω, τέκνου: Ale.

526. ΗΡ. "Αδμητε, καὶ σὺ χαῖρε, Θεσαλῶν θνατ. ΑΔ. Θέλοιμ' ξυ. εἴρω δὲντα σ' ἔξεπίσταμαι. Soph. El. 1484 χαίροις θν, εἰ σοι χαρτὰ τυγχάνει τάδι Johnson's Irene: 'Oh mortal woe! on kiss and then farewell. Irene. The Gods have given to others to fare well Oh miserably must Irene fare.'

428. I have edited Θρηξί for Θρηξ after Scholefield, for the sake of consistency; for in 1249. Porson gives Θρηξί, as Θρηξί in 19. Θρηξίου, Θρηξί 7. 36.

Πολ. Σῆ, καὶ θαυμάστης ὅμιλα συγκλείσει τὸ σόν. 430

Εκ. τέθυηκ' ἔγωγε, πρὸν θαυμῆν, κακῶν ὑπο.

Πολ. κόμιζ', Οδυσσεῦ, μ', ἀμφιθεῖς κάρα πέπλοις,

ώς, πρὸν σφαγῆναι γ', ἐκτέτηκα καρδίαν

θρήνοισι μητρὸς, τήνδε τ' ἐκτήκω γόοις.

ῷ φῶς προσειπεῖν γὰρ σὸν ὄνομ' ἔξεστί μοι 435

μέτεστι δ' οὐδὲν, πλὴν ὅσον χρόνου ξίφους

βαίνω μεταξὺ καὶ πυρᾶς Ἀχιλλέως.

Εκ. οἱ γάρ προλείπω λύεται δέ μου μέλη.

ῷ θύγατερ, ἄψαι μητρὸς, ἐκτεινον χέρα,

δός· μὴ λίπης μ' ἀπαιδ'. ἀπωλόμην, φίλαι. 440

#### 430. Θ. ὅμιλα τὸ σὸν, for τὸ δ. σοῦ θ.

"The possessive pronouns are equivalent in signification to the genitive of the personal pronouns, e. g. ὁ πάτερ ἡμέτερε, νῦν ἐμὸς, is the same as πάτερ ἡμῶν, νῦν ἐμοῦ. Hence, a more accurate definition of the person indicated by the possessive pronoun, is put in the gen., as an apposition to the pronoun *possessive*. Il. Γ. 180. δαήρ αὐτὸς ἐμὸς ἔσκε κυνώπιδος. Soph. (Ed. C. 344. Σφῶ δ' ἀντ' ἐκείνων τάμα δυστήνου κακὰ Τπερπονεῖτον. Aristoph. Ach. 93. ἐκκόψειέ γε Κόραξ πατάξας τὸν γε σὸν (ἀφθαλμὸν) τοῦ πρεσβέως, as *nomine teum absentis, meas praesentis preces*, Cic. Planc. 10, 26. Comp. § 431, 1. In the same manner the pronoun αὐτὸς, *self*, is added to the pronoun *possessive* in the gen., as in Latin, *mea ipsius culpa*. Il. Ο. 39. αὐτερον λέχος αὐτῶν. Herod. vi. 97. ἀπίτε ἐπὶ τὰ ὑμέτερα αὐτέων, and *passim*." Matth. Gr. Gr. § 466. See Phœn. 1533.

ὅμιλα συγκλ., the usual ceremony on the death of a person; Phœn. 1465. ξυνάρμοσον δὲ βλέφαρά μου τῷ σῇ χερὶ. See Robinson's Gr. Antiq. p. 418.

431. Musgrave cites from Plut. Conf. ad Apoll. 107. Εἰ γὰρ προϊδειμεν, καν προεξετήκοντό τινες ταῖς λύπαις, καὶ πρὸν ἀποθανεῖν, ἐτεθυήκεισαν. Compare also the words of St.

Paul, 1 Tim. v. 6. Ἡ δὲ σπαταλῶσα, ξῶσα τέθυηκε.

432. "The Edd. of Barnes and King have πέπλοις κάρα, which is bad." Porson. In Eur. Med. 783. we have the more regular construction: κέσμον ἀμφιθῆ χροῖ. Ion 1433. στέφανον ἐλαῖας ἀμφέθηκε σοι. In l. 571. below we have a similar *enallage*: τὴν θαυμῆσαν ἐκ χερῶν Φύλλοις ἔβαλλον, strewed leaves upon the dead. Rhes. 27. ἀρμόσατε ψαλίοις ἵππους for ψάλια ἵπποις. Virg. Aen. iii. 61. dare classibus Austros, for classes Austris. Schol. κοινῶς μὲν ἡ κράτη λέγεται, τῆς κρατός. [Phœn. 1165.] ἡ δὲ τραγῳδία καὶ τὸ κράτα λέγει οὐδετέρως, ὡς τὸ κάρα. ἡ δὲ κάρα τῶν νεωτέρων ἐστί.

433. ἐκτέτηκα, perf. mid. in a passive sense, *I am become weakened*, (κατὰ) κ. See Matth. Gr. Gr. § 494.

435. "Fr. Jacobs reads ὅμιλος ἐστι μοι. But a compound stands better in opposition to a compound, than to a simple word. On ὅμιλα and ὅμιλα see Orest. 1080." Porson.

438. Eur. Alc. 401. Τί δρᾶς; προλείπεις; There is probably an ellipse of βίον: Med. 148. θανάτῳ καταλυτίμαν, Βιοτὰν στυγερὰν προλιποῦσα.

λύεται δέ μου μέλη. Eur. Heracl. 602. ὁ παῖδες, οἰχόμεσθα λύεται μέλη Λύπη. Λύω has the first syllable common in Homer; long in the tragic writers.

ώς τὴν Λάκαιναν, ξύγγονον Διοσκόροιν,  
Ἐλένην ἔδοιμι διὰ καλῶν γὰρ ὄμράτων  
αἴσχιστα Τροίαν εἶλε τὴν εὐδαιμόνα.

Χο. αὔρα, ποντιὰς αὔρα,  
ἄπε ποντοπόρους κομίζεις  
θοὰς ἀκάτους ἐπ' οἴδμα λίμνας,  
ποῖ με τὰν μελέαν πορεύσεις;  
τῷ δουλόσυνος πρὸς οἴκου  
κτηθεῖσ' ἀφίξομαι;  
ἢ Δωρίδος ὄρμον αἴας,  
ἢ Φθιάδος, ἐνθα καλλί-  
στων ὑδάτων πατέρως  
φασὶν Ἀπιδανὸν γύας λιπαίνειν,  
ἢ νάσων, ἀλιήρει  
κώπᾳ περιπομέναν τάλαιναν,  
οἰκτρὸν βιοτὰν ἔχουσαν οἴκοις,

στροφὴ α'.

445

450

ἀντιστρ. α'.

455

441. ὁς, sc. ἀπολομένην.

442. καλῶν: the first syllable of καλὸς is long in Homer, common in Hesiod and Theocr., and short in the tragic writers.

443. "πρὸν for τὴν G. Mosq. 1. in the text, E. in the margin. But τὴν Eust. Il. B. p. 206, 5=156, 8." Porson. In Tro. 780. Andromache says of Helen, "Ολοιο· καλλίστων γὰρ ὄμράτων ἄπο Αἴσχιστα κλεινὰ πεδῖ ἀπώλεσας Φρυγῶν.

444. "αὔρα in almost all editions. King has properly changed the accent, since the second syllable is long. Aristoph. Ran. 317. Αὔρα τις εἰσέπνευσε μυστικωτάτη. This line is cited by the Scholiast. A tragic writer in Tatian p. 35. Αὔρα θεῶν ὅχημα τιμιώτατον. Sosicrates in Athenaeus xi. p. 474. B. Αὔρα κόρη Σκείρωνος ἡσύχῳ ποδί." Porson.

445. "Some editors, too solicitous about the metre, have introduced 'Ατις." Porson. See Pref. p. lii.

447. "τάλαιναν some MSS. cer-

tainly N. and M. as a various reading." Porson.

448. τῷ for τίνι and that for τίνος.

451. "The common reading is, ἐνθα τὸν κ. Otherwise, τῶν. I have erased both. Articles are frequently thrust into chorusses where they have no place." Porson.

453. "Others have τὰς γύας or γύλας. [According to Elmsl. on Soph. Ed. C. 58. Eur. Heracl. 839. the masc. δ γύης, and not ἡ γύη, is the Attic form.] In a former edition, I had restored πεδία, which many MSS. have. With respect to the metre, observe that χρυσέαν v. 463. is a disyllable. [Cf. Med. 633.] I have now reduced the four verses to two hendecasyllables, and have erased τάς." Porson.

454. "νάσων. This is required by the metre; thus also have several MSS. Others νᾶσον." Porson. Νάσων depends upon the subst. ὄρμον, not, as Musgr. explains it, upon ἐνθα, referring to v. 1267.

- Ἐνθα πρωτόγονός τε φοίνιξ,  
δάφνα θ' ἵεροὺς ἀνέσχε  
πτόρθους Λατοῖ φίλα  
ἀδίνος ἄγαλμα Δίας ; 460
- Ἐν Δηλιάσιν τε κούραις,  
'Αρτέμιδός τε θεᾶς  
χρυσέαν ἄμπυκα τόξα τ' εὐλογῆσω ;
- ἢ Παλλάδος ἐν πόλει,  
τὰς καλλιδίφροις Ἀθα-  
ναῖας ἐν χροκέω πέπλῳ  
ζεύζομας ὄρματι πώλους,  
ἐν δαιδαλέαισι ποικίλ-  
λουσ' ἀνθοκρόκοισι πήναις,  
ἢ Τιτάνων γενεὰν, 470
- τὰς Ζεὺς ἄμφιπύρῳ

459. "Πτόρθους Λατοῖ φίλα. This order exists, I believe, in all MSS., and in all editions before Brunck. This critic, without any intimation to the reader, as is usual with him in adopting the conjectures of others, has edited from Heath's emendation, Λατοῖ φίλα πτόρθους. The olive is added in Iph. T. 1108." Porson.

461. "κούραισιν commonly : κούραις Mosq. 3. Harl. Ms. Reg. Soc. and almost all the rest. This I remark, not that I consider MSS. as any authority in such cases; but lest any one should allege the authority of MSS. in support of the common reading." Porson.

463. ἄμπυκα. Hom. Il. X. 468. Τῇλε δ' ἀπὸ κρατὸς χέε δέσματα σιγαλόεντα, 'Αμπυκα, κεκρύφαλόν τ', ἡδὲ πλεκτὴν ἀναδέσμην, Κρήδεμνόν θ'. "That which makes the flowing hair close or tight, a ribbon or fillet. Fr. ἀνὰ and πύκω, denso, condenso. 'Defluentem capillum confirmat et densat,' Pliny." Valpy's Lexicon of the Fundamental Words of the Greek Language. This is a better derivation than the received

one from Eustathius: διὰ τὸ ἀμπέχειν τὰς τρίχας.

465. "Instead of καλλιδίφροι I have written the Ionic form καλλιδίφροι, in order to avoid the hiatus. Again δαιδαλαίαισι Ald. and in 473. τοκέων some MSS. badly." Porson.

466. The festival of the Παναθήναια is alluded to, of which one of the ceremonies was the procession in which the sacred πέπλος was carried to the citadel, and put upon Minerva's statue. "This πέπλος was woven by a select number of virgins called Ἐργαστικαὶ, from ἔργον, work. Upon it were described the achievements of Minerva, especially those against the giants; Jupiter also, and the heroes, with all such as were famous for valiant and noble exploits, had their effigies in it; whence men of true courage and bravery are said to be ἄξιοι πέπλου, i. e. worthy to be portrayed in Minerva's sacred garment: as in Aristophanes, Equit. (565.) Εὐλογῆσαι βουλόμεσθα τοὺς πατέρας ἡμῶν, δτι: 'Ἄνδρες ἡσαν τῆσδε τῆς γῆς ἄξιοι, καὶ τοῦ πέπλου.'

κοιμίζει φλογμῷ Κρονίδας;  
 ἦ μοι τεκέων ἐμῶν,  
 ἦ μοι πατέρων, χθονός θ',  
 ἔ καιπνῷ κατερείπεται  
 τυφομένα, δορίληπτος  
 πρὸς Ἀργείων ἐγὼ δ' ἐν  
 ζείνα χθονὶ δὴ κέκλημαι  
 δούλα, λιποῦσ' Ἀσίαν  
 Εὐρώπας θεράπναν,  
 ἀλλάξασ', Αἴδα θαλάμους.

ἀντιστρ. β.

475

480

Potter's Antiq. of Greece, vol. i. p. 421.  
 472. κοιμίζει. Phœn. 192. σύ τοι  
 μεγαληγορίαν 'Τπεράνορα κοιμίζοις.  
 Compare Eur. Hipp. 562. Βροιτὰ γὰρ  
 ἀμφιπύρφ τοκάδα Τὰν διογόνοιο Βάκχου  
 Νυμφευσαμέναν, πότμῳ Φονίῳ κατεύνα-  
 σεν. Soph. Antig. 833. Also St. Paul,  
 1 Cor. ii. 30. Διὰ τοῦτο ἐν ὑμῖν πολλοὶ  
 ἀσθενεῖς καὶ ἄρρωστοι, καὶ κοιμῶνται  
 πολλοὶ, i. e. are dead: as in many  
 other passages of the N. T. From  
 this sense of κοιμόμαι comes κοιμη-  
 τήριον, a cemetery, or burial place.

476. "King has edited from the  
 Ms. K. (*ex codicibus*, is his expression,) δορίληπτος, which I should myself  
 have adopted, did not that Ms. bear  
 occasional marks of interpolation. But  
 since the Aug. 1. has it also, I have  
 at length admitted it. Next ὥπ' is  
 omitted in almost all MSS.; some have  
 it written over by way of interpreta-  
 tion. I have therefore edited πρὸς,  
 which easily escaped on account of  
 the preceding letters. Above 102. Δοριθῆρας πρὸς Ἀχαιῶν. See below  
 762. In Æsch. S. c. Theb. 280. δου-  
 ρύπληθ' Ald. δορίπληθ' Ms. Barocc.  
 231. but we must evidently read δου-  
 ρίληθ'. Robortellus has edited δουρί-  
 κτητ'." Porson.

478. κέκλημαι, for εἰμι, or I am ac-  
 counted, considered: 550. 623. Æsch.  
 Pers. 240. Οὐτινος δοῦλοι νέκληνται  
 φωτὸς, οὐδὲ ὑπήκοοι. Eur. Hipp. 1.  
 Πολλὴ μὲν ἐν βροτοῖσι, κούκ ἀνώνυμος

Θεὰ κέκλημαι Κύπρις: where see  
 Monk's note. Hesiod. Θ. 409. ήν τοι  
 Πέρσης 'Ηγάγετ' ἐς μέγα δῶμα, φίλη  
 κεκλησθαι ἄκοιτιν.

480. "θεράπαιναν generally: θέρα-  
 πναν, which is required by the metre,  
 MSS. exhibit as a various reading."  
 Porson.

'Ασίαν Εὐρώπας θ. Schol. ἐπειδὴ ἡ  
 μὲν Τροία ἐν 'Ασίᾳ ἐστὶν, οἱ δὲ ταύτην  
 πορθῆσαντες 'Ελληνες ἐν Εὐρώπῃ, διὰ  
 τοῦτο τὴν 'Ασίαν δούλην τῆς Εὐρώπης  
 λελοιπέναι φησί.

481. "The Schol. and Musgr. take  
 Αἴδα for the gen. Editions subscribe  
 the iota. But on such points it is use-  
 less to appeal to MSS." Porson. Schol.  
 ἀντὶ τοῦ δοῦσα τὸ ἐμδὺ λέχος τῷ σκυ-  
 λεύσαντι, καὶ βουληθέντι φονεῦσαι με.  
 Paraphr. ἀλλαξαμένη ἀΐδαν τῷν θαλά-  
 μων, which is the more usual con-  
 struction. See Med. 964. A similar  
 inversion is observable in Horace, Od.  
 i. 17. Velox amorum saepe *Lucreti-  
 lem Mutat Lycæo Faunus*, i. e. saepe  
 demigrat in Lucretilem ex Lycæo.  
 But Dr. Brasse on Soph. Antig. 945.  
 "Ἐτλα καὶ Δανᾶς οὐράνιον φῶς 'Αλ-  
 λάξαι δέμας ἐν χαλκοδέτοις αὐλαῖς,  
 thus explains our passage: "'Αλλάτ-  
 τω, in its original meaning, signifies,  
 to change, and here Danaë is said 'to  
 have changed the light' for darkness,  
 to have quitted the light. In Hec.  
 481. the chorus says, that she changed  
 the chambers of death for slavery, or

Γαλ. ποῦ τὴν ἄνασσαν δή ποτ' οὖσαν Ἰλίου

'Εκάβην ἀν εξεύροιμι, Τρωάδες χόραι;

Χο. αὕτη πέλας σου, νῶτ' ἔχουσ' ἐπὶ χθονὶ,

Ταλθύβιε, κεῖται, ξυγκεκλεισμένη πέπλοις. 485

Γαλ. ὡ Ζεῦ, τί λέξω; πότερά σ' ἀνθρώπους ὄραι;

ἢ δόξαν ἄλλως τήνδε κεκτῆσθαι μάτην

Ψευδῆ, δοκοῦντας δαιμόνων εἶναι γένος,

τύχην δὲ πάντα τὰν βροτοῖς ἐπισκοπεῖν;

οὐχ ἦδ' ἄνασσα τῶν πολυχρύσων Φρυγῶν; 490

οὐχ ἦδε Πριάμου τοῦ μέγ' ὅλβίου δάμαρ;

καὶ νῦν πόλις μὲν πᾶσ' ἀνέστηκεν δορὶ,

αὕτη δὲ δούλη, γραῦς, ἄπαις, ἐπὶ χθονὶ

κεῖται, κόνει φύρουσα δύστηνον κάρα.

Φεῦ, φεῦ· γέρων μέν εἰμι· ὅμως δέ μοι θανεῖν 495

escaped the chambers of death: ἀλλάξασ' Αἴδα θαλάμους." Δουλεῖα may be understood from the preceding word δούλη: see above 22.

485. ξυγκεκλεισμένη πέπλοις. Euripides, in Aristoph. Ran. 911. is introduced as bringing a charge against Æschylus of thus muffling up and keeping his characters in silence, which evidently recoils on himself: Πρώτιστα μὲν γὰρ δῆθ' ἔνα τιν' ἐκάθιστεν ἐγκαλίφας, 'Αχιλλέα τιν', ή Νιόβην, τὸ πρόσωπον οὐχὶ δεικνὺς, Πρόσχημα τῆς τραγῳδίας, γρύζοντας οὐδὲ τουτοί. The same thing is observable in the Orestes.

487. "ἄλλως all MSS.; Brunck has edited αὐτοὺς, from the conjecture of Reiske and Musgr. But the common reading is not objectionable, merely because ἄλλως and μάτην are united. For Musgr. himself in the Supplement has produced from Aristophanes εἰκῇ ἥδης, διακενῆς ἄλλως, διαπαντὸς ἀεί. But a pronoun or noun seems to be wanting; unless it be said that ἀνθρώπους must be understood ἐκ κοινοῦ, which would be harsh. If ἄλλως is to be changed at all, ἥμας seems rather

preferable." Porson. Cf. Virg. Æn. iv. 217. nos munera templis Quippe tuis ferimus, *samamque foremus inanem*. Hor. Sat. i. 5, 101. namque Deos didici securum agere ævum; Nec si quid miri faciat natura, Deos id Tristes ex alto cœli demittere tecto. Juv. Sat. xiii. 86. Sunt qui in Fortuna jam casibus omnia ponant, Et nullo credant mundum rectore moveri. Cf. Lucret. i. 57.

492. ἀνέστηκεν, *has been upset, subverted*; a frequent use of the word in historical writers. See Phœn. 85.

493. Elmsley (Med. 893.), Schaefer and Scholefield prefer αὐτὴ, *she herself*, as below 810.

494. Cf. II. Σ 22. τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα, 'Αμφοτέρησι δὲ χερσὶν ἔλաν κόνις αἰθαλθεσσαν Χεύατο κακκεφαλῆς. Virg. Æn. x. 844, Canitem immundo deformat pulvere. Ovid. Met. viii. 528. Pulvere canitem genitor vultusque seniles Fœdat, humi fusus.

495. "Hermias in the Scholia upon Plato (*ap. Ruhnk. ad Timæum v.* Οὐκ ἔτδς,) cites ἀλλ' ὅμως θανεῖν ἔχρησον: so that he would seem to have read,

εἴη, πρὸν αἰσχρῷ περιπεσεῖν τύχη τινί.  
ἀνίστασ', ὃ δύστην, καὶ μετάρσιον  
πλευρὰν ἔπαιρε, καὶ τὸ πάλλευκον κάρα.

Ex. οὐτος σῶμα τοῦμὸν οὐκ ἔστι  
κεῖσθαι; τί κινεῖς μόνος, ὅστις εἰ, λυκουμένην;

500

Ταλ. Ταλθύβιος ἦκω, Δαναϊδῶν ὑπηρέτης,  
Ἄγαμέμνονος πέμψαντος, ὃ γύναι, μέτα.

Ex. ὁ φίλτατ', ἄρα, καὶ μόνος ἐπισφάξαι τάφῳ  
δοκοῦν Ἀχαιοῖς, ἥλθεις; ὡς φίλος ἀν λέγοις.  
σπεύδωμεν, ἐγκονῶμεν" ἥγοῦ μοι, γέρον.

505

Ταλ. σὴν παῖδα κατθανοῦσαν ὡς θάψης, γύναι,  
ἦκω μεταστείχων σε πέμπουσιν δέ με  
δισσοί τοις Ἀτρεΐδαι, καὶ λεώς Ἀχαικός.

Ex. οἵμοι, τί λέξεις; οὐκ ἄρος ὡς θανουμένους

ἢμως δὲ ἔχρηζον ἀν Θανεῖν. H. Stephens also (*Fragm. ret. Poët. Lat.* p. 118.) cites ἀλλ' ἔμως θανεῖν. Both from imperfect recollection. Ennius in Nonius under *Erenut* thus turns the passage: *Senex sum; utinam mortem oppetam, priusquam evenat, Quod in pauperie mea senex graviter gemam.*" Porson. One would rather expect νέος μέν εἰμι from the context; but it may be explained thus; *I am now old, and it matters little what my future lot may be; but I would rather die, than experience such degradation.*

499. "ἔτις Valck. (*Phœn.* 368.) for ἔτις from the Florentine Ms.; to which Brunck objects. But it is also in the Cottonian Ms. This, which I before overlooked, I have now replaced. It is also a Homeric construction, Il. K. 82. Τίς δὲ οὗτος κατὰ νῆσας ἀνὰ στρατὸν ἔρχεαι ολος; for the best MSS. together with Eustathius have οὗτος for οὗτω." Porson. Τίς οὗτος is put for Τίς ἔστι οὗτος, δις κ. τ. λ. Cf. 721. Thus Virg. Æn. iv. 10. *Quis novus hic nostris successit sedibus hospes?*

502. "No correction is required. Yet the ellipse of both pronouns (μὲ and σὲ) is rather singular." Porson.

"A simple verb is sometimes put, and with it a preposition with its case, where otherwise a verb compounded with that preposition is put, e. g. ὑπέρ τινα ἔχειν for ὑπερέχειν τινὰ Isocr. Paneg. c. 2. It occurs more frequently in the Attic poets, yet oftener in the Choruses than in the Dialogue." Matth. Gr. Gr. § 594, 2. Soph. Trach. 1160. Πρὸς τῶν τυνεόντων μηδενὸς θανεῖν ἀπο. Eur. Hec. 1154. ἐκ δὲ πηδήσας ἔγα.

504. δοκοῦν, *it being decreed, in consequence of a decree:* see above, 118.

505. ἐγκονῶμεν, Schol. ἐγκονῶ τὸ σπεύδω, τουτέστι τὸ κόνιν ἐγείρω· οἱ γὰρ σπουδάζοντες κόνιν εἰώθασιν ἀνιστᾶν τοῖς ποσὶ. Aesch. Prom. 998. σὺ δὲ Κέλευθον ἥμπερ ἥλθεις, ἐγκόνει πάλιν. Compare the Homeric phrase, Il. N. 820. κονίοντες πεδίοιο, subaud. διά.

507. "μεταστείχων is quite right. But the Harleian reading is worthy of notice, μεταστελῶν." Porson. *I have come in quest of you:* Suppl. 101. μὴ μοί τι μήτηρ, ήν μεταστείχω ποδὶ Χρυσίαν ἀποῦσαν ἐκ δόμων, ἔχῃ νέον. So μετῆλθες ἡμᾶς for ἥλθεις μεθ' ἡ. See Med. 6.

509. "τί λέξεις for τι λέγεις, in

μετῆλθες ἡμᾶς, ἀλλὰ σημανῶν κακά;  
οὐλωλας, ὦ παῖ, μητρὸς ἀρπασθεῖσ' ἄπο·  
ἡμεῖς δὲ ἀτεκνοι τούπι σ'. ὦ τάλαιν' ἴγω.  
πῶς καὶ νιν ἐξεπράξατ'; ἀρέος αἰδούμενοι;  
ἢ πρὸς τὸ δεινὸν ἥλθεθ', ὡς ἐχθρὸν, γέρον,  
κτείνοντες; εἰπὲ, καίπερ οὐ λέξων φίλα. 510  
ἀλ. διπλᾶ με χρήζεις δάκρυα κερδᾶναι, γύναι,  
σῆς παιδὸς οἴκτῳ· νῦν τε γὰρ λέγων κακὰ  
τέγξω τόδ' ὄμμα, πρὸς τάφῳ θ', ὅτ' ἄλλυτο.  
παρῆν μὲν ὄχλος πᾶς Ἀχαικοῦ στρατοῦ  
πλήρης πρὸ τύμβου, σῆς πόρης ἐπὶ σφαγάς. 520  
λαβὼν δὲ Ἀχιλλέως παῖς Πολυξένην χερὸς,

uriplides, seems to show the expectation of something to follow." Matth. r. Gr. § 503, 4. Hermann on Viger 165. explains the phrase by, *quoniam progrediere, hoc facto initio? hat will you say next?* It is frequent , and, according to Valek., peculiar Euripides. See below, 704. 1106. hæn. 1289. Med. 1307. Hipp. 353. "θανουμένους. Ms. Reg. Soc. Aug. θανουμένας: badly. Students should bear in mind Dawes's canon: If a woman, speaking of herself, uses the plural number, she also uses the masculine gender; if she uses the masculine gender, she also uses the plural number." Porson. Thus Antigone says of herself, Soph. Ant. 926. Παθόντες δὲ υγγοῦμεν ἡμαρτηκότες. So Medea, Iur. Med. 315. καὶ γὰρ ἡδικημένοι, ἡγησθεούσθα, κρειστὸν τικάμενοι.

512. *τούπι σ'*. "Such phrases must frequently be rendered in a parenthesis: τὸ ἐπ' ἐμὲ, τούπ' ἐμὲ, τούπι σε, *as far as lies in me, in you*; Eur. Hec. 12. also *what concerns me, you, etc.* δὲ εἰς ἐμὲ, *what concerns me*, Iph. T. 97. τὸ κατ' ἐκείνην τὴν τέχνην, Plato Phileb. p. 221. *what concerns that art.* With an infinitive also following: τὸ τὸ σφᾶς εἶναι Thuc. iv. 28. τὸ ἐπ' κείνοις εἶναι viii. 48. τὸ κατὰ τοῦτον ἔται Xen. Anab. i. 6, 9. *as far as re-*

*gards him.* More fully in Eur. Or. 1338. σάθηθ', δοσον γε τούπ' ἐμὲ, (where see Porson :) and Plat. Epist. vii. p. 102. μέρος δοσον ἐπὶ σοι γέγονε, *the same as before was, κατὰ τὸ σὸν μέρος.*" Matth. Gr. Gr. § 282. The ellipse is supplied in Hec. 975. τούκείνου μὲν εὐτυχεῖς μέρος.

513. See Porson's note on Phæn. 1373. respecting this position of *καὶ* after the interrogatives *τίς, πῶς, ποῖ, ποῦ, ποῖος.* Thus below 1048. ποῖ καὶ με φυγῆ Πτώσσουσι μυχῶν; ἐξεπράξατε, execute, sacrifice, slay her? Orest. 1107. κακῆς γυναικὸς οὐνεχ' αἷμ' ἐπράξαμεν.

516. *κερδᾶναι* for *ἔχειν*, or *to suffer*, κατ' ἀντίφρασιν, as *ἀπολαῦσαι κακῶν*, Phæn. 1220. Hesiod. "Εργ. 238. Πολλάκι καὶ ξύμπαστα πόλις κακοῦ ἀνδρὸς ἀπηγόρα, *is the worse for.* In the Acts xxvii. 21. *κερδῆσαι τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν* is rendered in our translation *to have gained this harm and loss:* but this is wrong: as *lucrificare* sometimes in Latin, so *κερδῆσαι* here signifies *to have escaped, to be the better by, as far as regards*, i. e. in not meeting with, any harm.

521. "With the verbs *to take, seize, touch, carry, etc.* the part by which any thing is taken is put in the gen., whilst the whole is put in the accus.

ἔστησ' επ' αἴρου χώματος, πέλας δ' ἔγω<sup>525</sup>  
λεκτοί τ' Ἀχαιῶν ἐκκριτοὶ νεανίστ,  
σκίρτημα μόσχου σῆς καθέξοντες χεροῖν,  
ἔσποντο πλῆρες δ' ἐν χεροῖν λαβὼν δέπας  
πάγχρυσον, ἔρρει χειρὶ παῖς Ἀχιλλέως  
χοὰς θανόντι πατρὶ σημαίνει δὲ εἷμοι,  
σιγὴν Ἀχαιῶν παντὶ κηρύξαι στρατῷ.<sup>530</sup>  
καγὼ παραστὰς εἶπον ἐν μέσοις τάδε·  
σιγᾶτ' Ἀχαιοὶ, σῆγα πᾶς ἔστω λεως·  
σίγα, σιώπα· νήνεμον δὲ ἔστησ' ὥχλον.  
οὐδὲ εἶπεν ὡς παῖς Πηλέως, πατὴρ δὲ εἷμὸς,  
δίξαι χοὰς μοι τάσδε κηλητηρίους,

Xen. Anab. i. 6, 10. Μετὰ ταῦτα, κελεύοντος Κύρου, ἀλάβοντο τῆς ἤώνης τὸν Ὁρόντην ἐπὶ θανάτῳ ἀπαντες ἀναστάντες καὶ οἱ συγγενεῖς, took him by the girdle. Eur. Andr. 711. ήν δέ ἐξ ἡμῶν γεγὼς Ἐλάφη δι' οἰκουν τῆσδε ἐπισκάσας κόμης. Il. Ω. 515. γέροντα δὲ χειρὸς ἀνίστη· Ψ. 854. πέλειαν—δῆσεν ποδός. Lucian says, Asin. p. 158. λαμβάνεται μου ἐκ τῆς οὐρᾶς." Matth. Gr. Gr. § 366. See Hec. 541. 1148.

522. ἔστησεν, he placed her, not he stood: from ἔστημι, ἔστην, στήσω, ἔστησα are transitive; ἔστηκα, ἔστηκεν, ἔστην, intransitive. Cf. 531.

526. ἔρρει, he caused to flow, i. e. he poured out. Theocr. v. 124. Ἰμέρα ἀνθ' ὑδατος βείτω γάλα: 126. Ρείτω χ' ἡ Συβαρίτις ἐμὸν μέλι: thus also Hec. 177. 1048. 1054. ἐκπτήσσω, πτώσσω, ἐπατσσω, which are intransitive, take accusatives of the object. See instances in Matth. Gr. Gr. § 417. of other neuter verbs, βαίνω, γέω, λάμπω, σπεύδω, actively used. Thus ruo, Virg. G. i. 104. cumulosque ruit male pinguis arenæ.

528. This is Schæfer's correction for κηρύξαι, which is the optat. aor. Elmsley writes ἐκτρίψαι for ἐκτρίψαι, Soph. Ed. T. 248.

530. "Adverbs are not unfrequently put with the verb εἰμὶ or γίγνομαι, in

the predicate, instead of the adjective. Il. A. 416. ἐπει νῦ τοι αἴσα μίνυνθά τε οὐδὲ μάλα δήν. Herod. vii. 103. Ὁρ μὴ μάτην κόμπος δ λόγος οὗτος δ εἰρ μένος εἴη: vi. 109. ἐγίνοντο δίχα γιγνώμαι. Eur. Hec. 530. Compare § 308." Matth. Gr. Gr. § 604. See Hec. 394. 720.

532. πατὴρ δὲ εἷμος, for the vocative; Il. Δ. 189. φίλος δὲ Μεγέλαι.

533. " μου all Editions: but Scaliger on Propert. iv. 7, 36. cites μοι. And since the MSS. Aug. 1. E. H. have it also, I have so edited. The construction is common in Homer, e Il. B. 186. Δέξατο οἱ σκῆπτρον: 87. Θέμιστι δὲ καλλιπαρήψ Δέκτο δὲ πας, and elsewhere. Pindar in Plato Menon (and Stobæus de Republica T. i. p. 458, 34. Ald. p. 338, 10. Ba T. ii. p. 81. B. HSt. p. 16. G. Læm p. 415. B. Frf. Οἶσι γὰρ ἄν Φερσεφο ποινὰ παλαιοῦ πένθεος δέξηται. ["In scriptio Columnæ Nanianæ: Παῦ Δίδι 'Εκφάντῳ δέξαι τόδ' ἀμεμφὲς ἀγαλμ Villoison. Anecd. Gr. T. ii. p. 12 (1.) Fragm. in Alcmanicis H. Su phani p. 338. Welckeri p. 55. (He phæst. p. 34.) Κόλπῳ σ' ἐδέξανθ' ἐι ναὶ Χάριτες Κρόνῳ." Schæf.] Λέστ Choëph. 760. Ὁρέστην ἐξεβεβάπ πατρί: where Abresch cites Hesiod Theog. 480. Euripides himself i

νεκρῶν ἀγωγούς· ἐλθε δέ, ὡς πίης μέλαν  
χόρης ἀκραιφνὲς αἴμ', ὅ σοι δωρούμεθα,  
στρατός τε, κάγω πρευμενῆς δέ ήμιν γενοῦ,  
λῦσαι τε πρύμνας καὶ χαλινωτήρια  
νεῶν δὸς ήμιν, πρευμενοῦς τ' ἀπ' Ἰλίου  
νόστου τυχόντας, πάντας ἐς πάτραν μολεῖν.  
τοσαῦτ' ἔλεξε· πᾶς δέ ἐπηύξατο στρατός. 535  
εἴτ' ἀμφίχρυσον φάσγανον κάπης λαβὼν,  
ἔξειλκε κολεοῦ· λογάσι δέ Ἀργείων στρατοῦ  
νεανίσις ἔνευσε παρθένον λαβεῖν.  
ἡ δέ, ὡς ἐφράσθη, τόνδ' ἐσήμην λόγον  
ἄ τὴν ἐμὴν πέρσαντες Ἀργεῖοι πόλιν,  
ἐκοῦσα θυνήσκω· μή τις ἄψηται χροὸς  
τοῦ μοῦ· παρέξω γὰρ δέρην εὐκαρδίας. 540  
545

Clem. Alex. Strom. v. p. 688, 19. σὸν δέ μοι Θυσίαν ἄπυρον παγκαρκελας Δέξαι πλήρη προχυθείσαν: and in iv. p. 588, 1. Ἄγ' οὖν παραινῶ, ταῦτα μου δέξαι, γύναι. Thus all the editions. But Valckenaer, Diatr. p. 213. quotes μοι. Astydamas (Schol. Venet. II. Z. 472.) introduces Hector saying, Δέξαι κοινὴν μοι πρὸς πόλεμον δὲ καὶ φοβηθῆ παῖς: a very corrupt passage, the former part of which I am able to correct with certainty, the latter with less confidence. Δέξαι κυνῆν μοι, πρόσπολ', ὁδε προσμολῶν, Δέξαι· φοβηθῆ παῖς. The words are taken from the Hector, a play in which we learn that Astydamas was successful from Plutarch, de Glor. Athen. p. 349. F. οὐδὲ δτε Καρκίνος Ἀερόπη συνῆν, ή "Ἐκτορὶ Ἀστυδάμας. Critics read with great appearance of probability Ἀλόπη; but besides this, εὐημέρει must be read instead of συνῆν, and the whole passage perhaps should be thus remodelled: Οὐδὲ δτε Καρκίνος Ἀλόπη ή Ἀγάθων Ἀερόπη εὐημέρει, ή "Ἐκτορὶ Ἀστυδάμας. Aristoph. Lysistr. 204. Τὰ σφργια δέξαι ταῖς γυναιξὶν εὔμενῆς. Where ταῖς γυναιξὶν is governed as

well by δέξαι, as by εὔμενῆς." Porson. "An equally doubtful construction exists in these Inscriptions. Pausan. p. 439. (Epigr. adesp. cxxxvii. Brunck.) Δέξο, ἄναξ Κρονίδα, Ζεῦ Ὁλύμπιε, καλὸν ἄγαλμα Ἰλάφ θυμῷ τοῖς Λακεδαιμονίοις. Polluc. Onomast. p. 401. sq. (Brunck. Lection. et Emend. in Anal. p. 274. Epigr. adesp. cccxiii. b. Jac.) Τβλαιφ κήρυκι τόδ' Ἀρχίᾳ, Εὐκλέος νίφ, Δέξαι ἄγαλμ' εὑφρων, Φοῖβ', ἐπ' ἀπημοσύνῃ, where εὑφρων is the same as εὔμενῆς, Ίλαος. Also in Soph. El. 434. Σκέψαι γὰρ, εἴ σοι προσφιλῶς αὐτῇ δοκεῖ Γέρα τάδ' δύν τάφοισι δέξασθαι νέκυς." Schaef.

537. χαλ. Cf. Virg. Aen. vi. 1. classique immittit *habendas*.

544. "The aor. pass. is often used as a middle; as ἐφράσθη, Eur. Hec. 544. (ἀποσταθεὶς 795.) See Hesych. v. Ἐπειχθεὶς. Thuc. iii. 3. This takes place regularly in certain verbs, e. g. ἀπηλλάγην, I departed, ἐπεισθην, I suffered myself to be persuaded, (when ἐπεισάμην never occurs) ἐφοβήθην, I was afraid, ἐκοιμήθην, (and ἐκοιμησάμην) I slept, etc." Matth. Gr. Gr. § 493. e.

ἐλευθέραιν δέ μ', ὡς ἐλευθέραι θάνατον,  
πρὸς θεῶν, μεθέντες, κτείναστ'. ἐν νεκροῖσι γὰρ  
δούλη πειλῆσθαι, βασιλὶς οὐσ', αἰσχύνομαι.

λαοὶ δὲ ἐπερρόθησαν. Ἀγαμέμνων τὸν αἴτιον  
εἶπεν μεθεῖναι παρθένου νεκρίσις.

οἱ δὲ, ὡς τάχιστ' ἱκουσαν ὑστάτην ὅπα,  
μεθῆκαν, οὕτε περ καὶ μέγιστον ἦν κράτος.

κάπει τόδε εἰσήκουσε δεσποτῶν ἔπος,

λαβοῦσαι πέπλους, ἐξ ἄκρας ἐπωμίδος,  
ἔρρηξε λαγόνος εἰς μέσον, παρ' ὄμφαλὸν,

μαστούς τὸν ἔδειξε, στέργα θ', ὡς ἀγάλματος,  
κάλλιστα καὶ καθεῖσα πρὸς γαῖαν γόνυ,

ἔλεξε πάνταν τλημονέστατον λόγον.

550

555

560

548. Compare Ovid, Met. xiii. 465.  
Vos modo, ne Stygios adeam non libera manes, Este procul; si justa peto: tactuque viiles Virgineo removete manus. Thus Iphigenia, Eur. Iph. A. 1559. πρὸς ταῦτα, μὴ ψαύσῃ τις Ἀργείων ἔμοῦ Σιγῇ παρέξω γὰρ δέρην εὔκαρδίως.

ἐλευθέρα. Elmsley corrects ἐλευθέρως: as in Heracl. 559. ἀλλ' ἐλευθέρως θάνω: Orest. 1169. δν οὐ κατασχυνῶ, Δοῦλον παραπχῶν θάνατον, ἀλλ' ἐλευθέρως Ψυχὴν ἀφήσω.

551. ἐπερρόθησαν, expressed their approbation by a simultaneous shout: on this word, see Phæn. 1253.

551. Thus Homer, Il. B. 118. τοῦ γὰρ κράτος ἐστὶ μέγιστον.

557. "λαγόνος εἰς μέσον most edd. and MSS. λαγόνας the Ms. of the Royal Society, the *membranæ*, and a few others; whence Brunck λαγόνας εἰς μέσας." Porson. See below, 1132. οἵω δὲ κλίνης ἐν μέσῳ: but the constr. adopted by Brunck is far more usual.

558. "King from some MSS. has badly edited ἀγάλματα. Again in 563. some MSS. have εὐπρεπῆς, which is objectionable. Εὐτρεπῆς, εὐπρεπῆς, ἐκπρεπῆς, are often confounded. Above 269. Brunck conjectures, and not

badly, ἐκπρεπεστάτη." Porson. Compare Ovid, Met. xii. 398. Pectoraque artificum laudatis proxima signis.

559. "Some MSS. have κατθεῖσα, which is not bad. By this I do not mean that I prefer it to the received reading, which I am convinced is correct; but that κατθεῖσα in itself is good Greek. A learned and intelligent critic however (whom I surmise to be the translator of Aristotle's Poetics) is of opinion, that καταθεῖναι is applied only to things which are unconnected with and apart from us. This objection I will therefore endeavor to obviate. When Latin writers say, *dopere caput, corpus, latus, mentum, oculos, rultum*, why should not Greek writers have the same licence? When it is said of Pandarus and his bow, ἐκ κατέθηκε τανυσσάμενος, ποτὶ γαληνής Αγκλίνας, Il. Δ. 112. he did not leave his hold of it. When the horses of Diomedes pressed close upon Eumeles, ἐπ' αὐτῷ γὰρ κεφαλὰς καταθέντε πετέσθην, Il. Ψ. 381. did they cut off and throw away their heads? I should think not." Porson.

560. τλημονέστατον, to be translated *fortissimum*, not *miserrimum*, as Elmsley remarks on Heracl. 570. τλημο-

ιδοὺ, τόδ' εἰ μὲν στέρνον, ὃ νεανίσκε,  
παῖςειν προθυμεῖ, παιῶν· εἰ δὲ ὑπ' αὐχένα  
χρήζεις, πάρεστι λαιμὸς εὔτρεπτῆς ὁδοῦ.  
οὐδὲ οὐθέλων τε καὶ θέλων, οἴκτῳ κόρης,  
τέμνει σιδῆρῳ πνεύματος διαρροάς.

565

κρουνοὶ δὲ ἔχωρουν. ή δὲ, καὶ θυήσκουσ', δῆμος  
πολλὴν πρόνοιαν εἶχεν εὐσχήμως πεσεῖν,  
κρύπτουσ' ἀκρύπτειν δῆματ' ἀρσένων χρεῶν.  
ἔτει δὲ ἀφῆκε πνεῦμα θανασίμῳ σφαγῇ,  
οὐδεὶς τὸν αὐτὸν εἶχεν 'Αργείων πόνον'  
ἄλλοι οἱ μὲν αὐτῶν τὴν θανοῦσαν ἐκ χερῶν  
φύλλοις ἔβαλλον· οἱ δὲ πληροῦσιν πυρὰν,

570

μιστάτην δέ σε Πασῶν γυναικῶν εἶδον  
ἀφθαλμοῖς ἔγώ, which is spoken of  
Macaria, who voluntarily sacrificed  
herself.

561. Compare Ovid, Met. xiii. 457.  
Utere jamdudum generoso sanguine,  
dixit. Nulla mora est: at tu jugulo,  
vel pectore, telum Conde meo: jugu-  
lumque simul pectusque retexit.

564. οὐθέλων τε καὶ θέλων. Il. Δ. 43.  
ἐκάνει δέκοντί γε θυμῷ. Soph. Antig.  
436. ἡδέως ἔμοιγε κάλγεινῶς δῆμα. Eur.  
Phæn. 360. Μῆτερ, φρονῶν εὖ, καὶ  
φρονῶν, ἀφικόμην. Ion 1444. Ο κατ-  
θανῶν τε, καὶ θανῶν, φαντάζομαι. This  
figure is termed *Oxymoron*, and is  
much affected by Euripides.

565. "Dawes (Misc. Crit. p. 217.)  
with reason ridicules King for preferring,  
in spite of the hiatus, the reading  
of the Ms. Barocc. σιδῆρῳ αἷματος. The  
fact is, that the word αἷματος written  
over κρουνοὶ in the following line (as  
in the Ms. Cant.) caught the eye of  
the transcriber." Porson.

567. Compare Ovid, Met. xiii. 479.  
Tunc quoque cura fuit partes velare  
legendas, Cum caderet, castique de-  
ceus servare pudoris. "Ov. Fast. 2,  
381. of Lucretia, Nec mora: celato  
figit sua pectora ferro, Et cadit in  
patrios sanguinolenta pedes. Tunc  
quoque jam moriens, ne non procum-  
Eurip. Illec.

bat honeste, Respicit; hoc etiam  
cura cadentis erat." Lit. Chron. and  
Weekly Rev. Jan. 27, 1827.

568. "κρύπτειν θ' ἀκρύπτειν is the  
general reading. Mss. have, κρύπτουσθ  
θ' ἀκρύπτειν: whence Brunck has  
deduced, κρύπτουσ' ἀκρύπτειν: very  
successfully: for thus quote Clemens  
Alexandrinus Strom. ii. p. 506, 14.  
Hermog. περὶ κακόζηλου p. 75, 40. ed.  
Ald. and Eustathius on Il. B. p. 216,  
7=163, 40. The words of Hermo-  
genes are these: ή δὲ καὶ θυήσκουσ'

δῆμος Πολλὴν πρόνοιαν εἶχεν εὐσχήμως  
πεσεῖν τοῦτο σεμνῶς εἴπων, ἐπήνεγκεν  
εὐτελὲς καὶ κοινὸν καὶ κακόζηλον.  
Κρύπτουσ' ἀκρύπτειν δῆματ' ἀρσένων  
χρεῶν. To whom Eustathius alludes,  
as reading ἀνθρώπων for ἀρσένων, I  
know not; but I remember that the  
same thing occurs in Androm. 220,  
ed. Lasc.; where other editions rightly  
have ἀρσένων." Porson. "Κρύπτειν  
τινά τι, as in Latin, celare aliquem  
aliquid. Herod. vii. 28. Ω βασιλεῦ, οὐ  
σε ἀποκρύψω,—τὴν ἔμεωτοῦ οὐσίην.  
Soph. El. 957. οὐδὲν γάρ σε δεῖ κρύ-  
πτειν μ' ξτι. Eur. Hipp. 927. οὐ μὴν  
φίλους γε κάτι μᾶλλον η φίλους Κρύ-  
πτειν δίκαιον σὰς, πάτερ, δυσπραξίας."  
Matth. Gr. Gr. § 412, 8.

572. φύλ. έ. "This was in imitation  
of the honors paid by the specta-

χορμοὺς φέροντες πευκίνους· ὁ δὲ οὐ φέρων,  
πρὸς τοῦ φέροντος τοιάδε ἥκουεν κακό·  
ἴστηκας, ὡς κάκιστε, τῇ νεανίδι·  
οὐ πέπλον, οὐδὲ κόσμον ἐν χεροῖν ἔχων;  
οὐκ εἰ τι δώσων τῇ περίσσῃ εὐκαρδίᾳ,  
ψυχήν τὸ ἀρίστη; τοιάδε ἀμφὶ σῆς λέγω  
παιδὸς θανούσης εὔτεκνοτάτην δέ σε  
πασῶν γυναικῶν δυστυχεστάτην θ' ὄρῳ.

575

Χο. δεινόν τι πῆμα Πριαμίδαις ἐπέζεσε,  
πόλει τε τῇ μῆ. θεῶν ἀναγκαῖον τόδε.

Ex. ὡς θύγατερ, οὐκ οἶδεν εἰς ὅ, τι βλέψω κακῶν,  
πολλῶν παρόντων. ἦν γὰρ ἄψωμαί τινος,  
τοῦδε οὐκ ἔστι με παρακαλεῖ δὲ ἐκεῖθεν αὖ  
λύπη τις ἄλλη, διάδοχος κακῶν κακοῖς.

580

585

tors to the conquerors in the Olympic and Pythian games. So Pindar: Πολλὰ μὲν κεῖνοι δίκον φύλλ' ἐπὶ καὶ στεφάνους." Potter.

576. πέπλον. Thuc. iii. 58. Ἀποβλέψατε γὰρ ἐστι πατέρων τῶν ὑμετέρων θήκας, οὓς ἀποθανόντας ὑπὸ Μήδων, καὶ ταφέντας ἐν τῇ ἡμετέρᾳ, ἐτιμῶμεν κατὰ ἕτος ἔκαστον δημοσίᾳ ἐσθήμασί τε καὶ τοῖς ἄλλοις νομίμοις. Tac. Germ. 27. Struem rogī nec restibus, nec odo-ribus cumulant.

577. οὐκ εἰ τι δώσων, are you not going to give? εἰ is not from εἰμί, sum, but from εἰμι, eo. Future participles are generally subjoined to verbs of motion: cf. 719. 768. Eur. Phoen. 1070. "Οσ ἐπὶ θάνατον οἰχεται—ἐπτά-πιργα κλεῖθρα γὰς Καλλίνικα θήσων: Hipp. 519. τόνδε τὸ ἔρχομαι τρίτον Ἀγῶνα πώλοις δεσπότη τε συμβαλῶν: where see Monk's note.

578. "λέγω is the conjecture of Heath, which suits the sense much better. The MSS. Harl. N., in which λέγων is read, come near to it. In Soph. Ed. T. 87. λέγων for λέγω occurs in Stobæus, p. 570, 51. ed. 1549. But even supposing that the imperfect ought to be retained, there would be

no ground for triumph to the opposers of the augment, since we could read, τοιάδε ἔλεγον ἀμφὶ σῆς. Morell has solved the difficulty, without any notice to the reader, by reading, τοῖος ἀμφὶ σῆς λόγος. Similarly below 949. the Ms. Reg. Soc. and others have τύγχανον." Porson. Dawes lays it down as a canon, that the Attics never omit the augment.

579. "εὐτεκνοτάτην Ald. and εὐ-τεκνότατε below 618. It is not surprising therefore that this edition admitted πόμα above 392. Also in 580. it omits θ' which the Ms. Reg. Soc. and others have." Porson. Schäfer properly remarks that δὲ σὲ should be written, σὲ being emphatic, and again, 724.

581. Iph. T. 994. δεινή τις ὄργη δαιμόνων ἐπέζεσεν Τὸ Ταντάλειον σπέρμα. Verbs compounded with ἐπὶ are often followed by a dat. as well as an accus.; as ἐπιστρατεύω Med. 1182.

586. "διάδοχον κακὸν Heath conjectures, διαδόχοις κακῶν Musgr. Both well, were not the common reading best. It is the same as if Euripides had said, ή κακὰ κακοῖς διαδέχεται. Compare Soph. Aj. 606. Πόνος πόρη

καὶ νῦν τὸ μὲν σὸν, ὅστε μὴ στένειν, πάθος  
οὐκ ἀν δυναίμην ἐξαλείψασθαι φρενός·  
τὸ δὲ αὖ λίαν παρεῖλες, ἀγγελθεῖσά μοι  
γεννοσῖος. οὔκουν δεινὸν, εἰ γῇ μὲν κακὴ,  
τυχοῦσα καιροῦ θεόθεν, εὗ στάχυν φέρει,  
χρηστὴ δ', ἀμαρτοῦσ' ἀν χρεῶν αὐτὴν τυχεῖν,  
κακὸν δίδωσι καρπόν; ἀνθρώποις δὲ  
οἱ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακός·  
οἱ δὲ ἐσθλὸς ἐσθλὸς, οὐδὲ συμφορᾶς ὑπὸ<sup>590</sup>  
φύσιν διέφθειρ, ἀλλὰ χρηστός ἐστ' ἀεί;  
ἄρ' οἱ τεκόντες διαφέρουσιν, ἡ τροφαί;  
ἔχει γε μέντοι καὶ τὸ θρεφθῆναι καλῶς

πόνον φέρει. Aesch. Pers. 1046. Δόσιν  
κακὰν κακῶν κακοῖς." Porson.

589. τὸ δὲ αὖ λίαν, understand στέ-  
νειν, excessice grief.

591. "Aldus and many MSS. have  
εὐστάχυν, which is bad. For it would  
be forced and poor to assume καρπὸν  
from v. 593. Callim. H. in Dian. 130.  
Κείνοις εὖ μὲν δρουρα φέρει στάχυν, εὖ  
δὲ γενέθλη Τετραπόδων." Porson. και-  
ροῦ, a favorable season.

594. Compare St. Luke vi. 45. Οἱ  
ἀγαθὸς ἀνθρώπος ἐκ τοῦ ἀγαθοῦ θησαυ-  
ροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγα-  
θὸν καὶ δὲ πονηρὸς ἀνθρώπος ἐκ τοῦ  
πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ  
προφέρει τὸ πονηρόν.

596. διέφθειρ', solet vitiare. This  
is frequently the force of the aor. From numerous instances take the fol-  
lowing: Eur. Or. 698. Καὶ ναῦς γὰρ,  
ἐκταθεῖσα πρὸς βίαν ποδί, Ἐβαψεν, ἔστη  
δὲ αθίσ, ἦν χαλᾶ πόδα: this applies to  
both aorists, but the first is of more  
frequent occurrence in this sense. Demosth. Olynth. ii. Μικρὸν πταῖσμα  
ἀνεχατίσε, καὶ δι' λυσε πάντα, a slight  
failure frequently throws back and  
ruins every thing. The Latin poets  
use their perfect similarly: Hor. Od.  
i. 34. hinc apicem rapax Fortuna cum  
stridore acuto Sustulit; hic posuisse  
gaudet: (gaudet for solet as φιλεῖ in

Greek, Eur. Med. 47.) ii. 13. impro-  
visa leti Vis rapuit rapietque gentes:  
iii. 2. saepe Diespiter Neglectus in-  
cesto addidit integrum. Virg. Geo.  
i. 49. Illius immensa ruperunt horrea  
messes, are wont to break down.

597. Here Hecuba alludes to the  
question frequently agitated in the  
schools during the time of Euripides,  
περὶ ἀρετῆς, εἰ διδακτόν. It is dis-  
cussed by Plato in the Meno, by  
Æschines in the first of the Socratic  
dialogues, and by Plutarch in a book  
entitled δτι διδακτὸν ἡ ἀρετή. Horace  
Od. iv. 4. Doctrina sed vim promovet  
insitam, Rectique cultus pectora robo-  
rant: Utcumque defecere mores Dede-  
corant bene nata culpæ. Quintil. Inst.  
xii. 2. Virtus etiamsi quosdam impetus  
ex naturâ sumit, tamen perficienda  
doctrinâ est. The opinion of Euripides  
seems to be, that although virtue may  
be produced by education, higher rank  
and greater merit belong to those  
whose virtue is the result of nature.  
See above 383. Hipp. 78. Orest.  
126. Also an article on the Philo-  
sophical sentiments of Eurip. in the  
Class. J. xxviii. p. 314.

598. "γέ τοι τέ, μέντοι, γέ τοι, γέ  
τι, γε μὲν τι, γε μέντοι, are variously  
read. The three latter particles very  
frequently occur together in Sophocles

κοιμίζει φλογμῷ Κρονίδας;

ὢ μοι τεκέων ἐμῶν,

ἀντιστρ. β'.

ὢ μοι πατέρων, χθονός θ',

ἄ καπνῷ κατερείπεται

τυφομένα, δορίληπτος

πρὸς Ἀργείων· ἐγὼ δὲ ἐν

ζείνα χθονὶ δὴ κέκλημαι

δούλα, λιποῦσ' Ἀσίαν

Εὐρώπας θεράπναν,

ἀλλάξας, Αἴδα θαλάμους.

475

480

Potter's Antiq. of Greece, vol. i. p. 421.

472. κοιμίζει. Phæn. 192. σύ τοι  
μεγαληγορίαν 'Τπεράνορά κοιμίζοις.  
Compare Eur. Hipp. 562. Βροντᾶ γὰρ  
ἀμφιπύρῳ τοκάδα Τὰν διογδυνοιο Βάκχου  
Νυμφευσαμέναν, πότιμῳ Φονίῳ κατεύνα-  
σεν. Soph. Antig. 833. Also St. Paul,  
1 Cor. ii. 30. Διὰ τοῦτο ἐν ὑμῖν πολλοὶ  
ἀσθενεῖς καὶ ἀρρωστοί, καὶ κοιμῶνται  
πολλοί, i. e. are dead: as in many  
other passages of the N. T. From  
this sense of κοιμόμαι comes κοιμη-  
τήριον, a cemetery, or burial place.

476. "King has edited from the  
Ms. K. (*ex codicibus*, is his expression,) δορίληπτος, which I should myself  
have adopted, did not that Ms. bear  
occasional marks of interpolation. But  
since the Aug. 1. has it also, I have  
at length admitted it. Next ὥπ' is  
omitted in almost all MSS.; some have  
it written over by way of interpreta-  
tion. I have therefore edited πρὸς,  
which easily escaped on account of  
the preceding letters. Above 102.  
Δοριθῆρας πρὸς Ἀχαιῶν. See below  
762. In Æsch. S. c. Theb. 280. δου-  
ρύπληθ' Ald. δορίπληθ' Ms. Barocc.  
231. but we must evidently read δου-  
ρίληφθ'. Robortellus has edited δουρί-  
κτητ'." Porson.

478. κέκλημαι, for εἰμὶ, or I am ac-  
counted, considered: 550. 623. Æsch.  
Pers. 240. Οὕτινος δοῦλοι νέκληνται  
φωτὸς, οὐδὲ ὑπήκοοι. Eur. Hipp. 1.  
Πολλὴ μὲν ἐν βροτοῖσι, κοῦκ ἀνώνυμος

Θεὰ κέκλημαι Κύπρις: where see  
Monk's note. Hesiod. Θ. 409. Ήν ποτε  
Πέρσης 'Ηγάγετ' ἐς μέγα δῶμα, φίλην  
κεκλήσθαι ἄκοιτιν.

480. "θεράπναν generally: θέρα-  
πναν, which is required by the metre,  
Mss. exhibit as a various reading."  
Porson.

'Ασταν Εὐρώπας θ. Schol. ἐπειδὴ ή  
μὲν Τροία ἐν 'Αστᾳ ἐστὶν, οἱ δὲ ταύτην  
πορθήσαντες "Ελλῆνες ἐν Εὐρώπῃ, διὰ  
τοῦτο τὴν 'Ασταν δούλην τῆς Εὐρώπης  
λελοιπέναι φησι.'

481. "The Schol. and Musgr. take  
Αἴδα for the gen. Editions subscribe  
the iota. But on such points it is use-  
less to appeal to MSS." Porson. Schol.  
ἄντι τοῦ δοῦστα τὸ ἐμδὺ λέχος τῷ σκυ-  
λεύσαντι, καὶ βουληθέντι φονεῦσαι με.  
Paraphr. ἀλλαξαμένη ἀΐδαν τῶν θαλά-  
μων, which is the more usual con-  
struction. See Med. 964. A similar  
inversion is observable in Horace, Od.  
i. 17. Velox amaranum sæpe *Lucreti-  
lem Mutat Lycæo* Faunus, i. e. sæpe  
demigrat in Lucretilem ex Lycæo.  
But Dr. Brasse on Soph. Antig. 945.  
"Ἐτλα καὶ Δανάας οὐράνιον φῶς 'Αλ-  
λάξαι δέμας ἐν χαλκοδέτοις αὐλαῖς,  
thus explains our passage: "'Αλλάτ-  
τω, in its original meaning, signifies,  
to change, and here Danaë is said 'to  
have changed the light' for darkness,  
to have quitted the light. In Hec.  
481. the chorus says, that she changed  
the chambers of death for slavery, or

Ταλ. ποῦ τὴν ἄνασσαν δή ποτ' οὖσαν Ἰλίου

Ἐκάβην ἀν εξεύροιμι, Τρωάδες κόραι;

Χο. αὕτη πέλας σου, νῶτ' ἔχουσ' ἐπὶ χθονὶ,

Ταλθύβιε, κεῖται, ξυγκεκλεισμένη πέπλοις. 485

Ταλ. ὦ Ζεῦ, τί λέξω; πότερά σ' ἀνθρώπους ὄραι;

ἢ δόξαν ἄλλως τήνδε κεκτῆσθαι μάτην

Ψευδῆ, δοκοῦντας δαιμόνων εἶναι γένος,

τύχην δὲ πάντα τὰν βροτοῖς ἐπισκοπεῖν;

οὐχ ἡδ' ἄνασσα τῶν πολυχρύσων Φρυγῶν; 490

οὐχ ἡδε Πριάμου τοῦ μέγ' ὄλβιου δάμαρ;

καὶ νῦν πόλις μὲν πᾶσ' ἀνέστηκεν δορὶ,

αὕτη δὲ δούλη, γραῦς, ἄπαις, ἐπὶ χθονὶ

κεῖται, κόνει φύρουσα δύστηνον κάρα.

Φεῦ, φεῦ γέρων μέν εἰμι· ὅμως δέ μοι θανεῖν 495

escaped the chambers of death: ἀλλάξασ' Αἴδα θαλάμους." Δουλεῖα may be understood from the preceding word δούλη: see above 22.

485. ξυγκεκλεισμένη πέπλοις. Euripides, in Aristoph. Rau. 911. is introduced as bringing a charge against Aeschylus of thus muffling up and keeping his characters in silence, which evidently recoils on himself: Πρώτιστα μὲν γὰρ δῆθ' ἔνα τιν' ἐκάθισεν ἐγκαλύψας, 'Αχιλλέα τιν', ἢ Νιόβην, τὸ πρόσωπον οὐχὶ δεικνὺς, Πρόσχημα τῆς τραγῳδίας, γρύζοντας οὐδὲ τουτό. The same thing is observable in the Orestes.

487. "ἄλλως all MSS.; Brunck has edited αὐτοὺς, from the conjecture of Reiske and Musgr. But the common reading is not objectionable, merely because ἄλλως and μάτην are united. For Musgr. himself in the Supplement has produced from Aristophanes εἰκῇ βαθίως, διακενῆς ἄλλως, διαπαντὸς ἀεί. But a pronoun or noun seems to be wanting; unless it be said that ἀνθρώπους must be understood ἐκ κοινοῦ, which would be harsh. If ἄλλως is to be changed at all, ἥμας seems rather

preferable." Porson. Cf. Virg. Aen. iv. 217. nos munera templis Quippe tuis ferimus, famamque foremus inanem. Hor. Sat. i. 5, 101. namque Deos didici securum agere ævum; Nec si quid miri faciat natura, Deos id Tristes ex alto cœli demittere tecto. Juv. Sat. xiii. 86. Sunt qui in Fortunæ jam casibus omnia ponant, Et nullo credant mundum rectore moveri. Cf. Lucret. i. 57.

492. ἀνέστηκεν, has been upset, subverted; a frequent use of the word in historical writers. See Phœn. 85.

493. Elmsley (Med. 893.), Schaefer and Scholefield prefer αὐτὴ, she herself, as below 810.

494. Cf. Il. Σ 22. τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα, 'Αμφοτέροις δὲ χερσὶν ἐλῶν κόνιν αἰθαλέσσαν Χεύατο κακκεφαλῆς. Virg. Aen. x. 844. Canitium immundo deformat pulvere, Ovid. Met. viii. 528. Pulvere canitium genitor vultusque seniles Fædat, humifusus.

495. "Hermias in the Scholia upon Plato (ap. Ruhnk. ad Timæum v. Οὐκ ἔτδε,) cites ἄλλ' θμως θανεῖν ἔχρηξον: so that he would seem to have read,

εἴη, πρὸιν αἰσχρῷ περιπεσεῖν τύχῃ τινί.  
ἀνίστασ', ὁ δύστηνε, καὶ μετάρσιον  
πλευρὰν ἐπαιρε, καὶ τὸ πάλλευκον κάρδα.

Ex. οὗτος σῶμα τοῦμὸν οὐκ ἔας  
κεῖσθαι; τί κινεῖς μ', ὅστις εἰ, λυπουμένην;

Tal. Ταλθύβιος ἦκω, Δαναΐδῶν ὑπηρέτης,  
Αγαμέμνονος πέμψαντος, ὁ γύναι, μέτα.

Ex. ὁ φίλτατ', ἄρα, καὶ μὲν ἐπισφάξαι τάφῳ  
δοκοῦν Ἀχαιοῖς, ἥλθεις; ὡς φίλ' ἂν λέγοις.  
σπεύδωμεν, ἐγκονῶμεν ἥγοῦ μοι, γέρον.

Tal. σὴν παιδα κατθανοῦσαν ὡς θάψης, γύναι,  
ἦκω μεταστείχων σε πέμπουσιν δέ με  
δισσοί τ' Ἀτρεῖδαι, καὶ λεὼς Ἀχαικός.

Ex. οἵμοι, τί λέξεις; οὐκ ἄρ' ὡς θανουμένους

500

505

ὅμως δὲ ἔχρησον ἀν Θανεῖν. H. Stephens also (*Fragm. ret. Poët. Lat.* p. 118.) cites ἀλλ' ὅμως θανεῖν. Both from imperfect recollection. Ennius in Nonius under *Erenat* thus turns the passage: *Senex sum; utinam mortem oppetam, priusquam evenat, Quod in pauperie mea senex graviter gemam.*" Porson. One would rather expect νέος μὲν εἰμι from the context; but it may be explained thus; *I am now old, and it matters little what my future lot may be; but I would rather die, than experience such degradation.*

499. "ἔας Valck. (*Phœn.* 368.) for ἔα from the Florentine Ms.; to which Brunck objects. But it is also in the Cottonian Ms. This, which I before overlooked, I have now replaced. It is also a Homeric construction, Il. K. 82. Τίς δὲ οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεαι ολος; for the best MSS. together with Eustathius have οὗτος for οὕτω." Porson. Τίς οὗτος is put for Τίς ἔστι οὗτος, δις κ. τ. λ. Cf. 721. Thus Virg. *Aen.* iv. 10. *Quis novus hic nostris successit sedibus hospes?*

502. "No correction is required. Yet the ellipse of both pronouns (μὲ and σὲ) is rather singular." Porson.

"A simple verb is sometimes put, and with it a preposition with its case, where otherwise a verb compounded with that preposition is put, e. g. ἐπέρτυα ἔχειν for ὑπερέχειν τινὰ Isoct. Paneg. c. 2. It occurs more frequently in the Attic poets, yet oftener in the Choruses than in the Dialogue." Matth. Gr. Gr. § 594, 2. Soph. Trach. 1160. Πρὸς τὸν πνεύματων μηδενὸς θανεῖν ἄπο. Eur. Hec. 1154. ἐκ δὲ πηδήσας ἔγειρε.

504. δοκοῦν, it being decreed, in consequence of a decree: see above, 118.

505. ἐγκονῶμεν, Schol. ἐγκονῶ τὸ σπεύδω, τουτέστι τὸ κόνιν ἐγείρω· οἱ γὰρ σπουδάζοντες κόνιν εἰώθασιν ἀνιστᾶν τοῖς ποσὶ. Aesch. Prom. 998. σὺ δὲ Κέλευθον ἥνπερ ἥλθεις, ἐγκόνεις πάλιν. Compare the Homeric phrase, Il. N. 820. κονίοντες πεδίοιο, subaud. διά.

507. "μεταστείχων is quite right. But the Harleian reading is worthy of notice, μεταστελῶν." Porson. *I hate come in quest of you:* Suppl. 101. μή μοι τι μήτηρ, ἥν μεταστείχω ποδὶ Χρονίαν ἀποῦσαν ἐκ δόμων, ἔχη νέον. So μετῆλθες ἥμᾶς for ἥλθες μεθ' ἥ. See Med. 6.

509. "τί λέξεις for τί λέγεις, in

μετῆλθες ἡμᾶς, ἀλλὰ σημανῶν κακά;  
οὐλωλας, ὦ παῖ, μητρὸς ἀρπασθεῖσ' ἄπο·  
ἡμεῖς δὲ ἀτεκνοι τούπι σ'. ὦ τάλαιρί εἶγά.  
πᾶς καὶ νὺν ἐξεπράξατ'; ἀρέταιδούμενοι;  
ἢ πρὸς τὸ δεινὸν ἥλθεθ', ὡς ἔχθραν, γέρον,  
κτείνοντες; εἰπὲ, καίπερ οὐ λέξων φίλα.

510

ἀλ. διπλῶ με χρήζεις δάκρυα κερδᾶναι, γύναι,  
σῆς παιδὸς οἴκτῳ· νῦν τε γὰρ λέγων κακὰ  
τέγξω τόδ' ὅμμα, πρὸς τάφῳ θ', ὅτ' ὄλλυτο.  
παρῆν μὲν ὄχλος πᾶς Ἀχαικοῦ στρατοῦ  
πλήρης πρὸ τύμβου, σῆς κόρης ἐπὶ σφαγάς.  
λαβὼν δὲ Ἀχιλλέως παῖς Πολυξένην χερὸς,

515

520

Euripides, seems to show the expectation of something to follow." Matth. r. Gr. § 503, 4. Hermann on Viger 165. explains the phrase by, *quoniam progrediere, hoc facto initio? hat will you say next?* It is frequent , and, according to Valck., peculiar Euripides. See below, 704. 1106. hæn. 1289. Med. 1307. Hipp. 353. "θαυμένους. Ms. Reg. Soc. Aug. θαυμένας: badly. Students should bear in mind Dawes's canon: *If a woman, speaking of herself, uses the plural number, she also uses the masculine gender; if she uses the masculine gender, she also uses the plural number.*" Porson. Thus Antigone says of herself, Soph. Ant. 926. Παθόντες δὲ γυνοῖμεν ἡμαρτηκότες. So Medea, ur. Med. 315. καὶ γὰρ ἡδικημένοι, ἤησθμεσθα, κρεισσόνων νικώμενοι.

512. τούπι σ'. "Such phrases must equently be rendered in a parenthesis: τὸ ἐπ' ἐμὲ, τούπ' ἐμὲ, τούπι σε, *as far as lies in me, in you*; Eur. Hec. 12. also *what concerns me, you, etc.* τὸς ἐμὲ, *what concerns me*, Iph. T. 97. τὸ κατ' ἐκείνην τὴν τέχνην, Plato hist. p. 221. *what concerns that art.* with an infinitive also following: τὸ τὸ σφᾶς εἶναι Thuc. iv. 28. τὸ ἐπ' εἶναι εἶναι viii. 48. τὸ κατὰ τοῦτον γε Xen. Anab. i. 6, 9. *as far as re-*

gards him. More fully in Eur. Or. 1338. σώθηθ', θσον γε τούπ' ἐμὲ, (where see Porson :) and Plat. Epist. vii. p. 102. μέρος δσον ἐπὶ σοι γέγονε, *the same as before was, κατὰ τὸ σὸν μέρος.*" Matth. Gr. Gr. § 282. The ellipse is supplied in Hec. 975. τούκενου μὲν εὐτυχεῖς μέρος.

513. See Porson's note on Phæn. 1373. respecting this position of καὶ after the interrogatives τίς, πῶς, ποῖ, ποῦ, ποῖος. Thus below 1048. ποῖ καὶ με φιγὰ Πτώσσουσι μυχῶν; ἐξεπράξατε, execute, sacrifice, slay her? Orest. 1107. κακῆς γυναικὸς οὐνεχ' αἷμ' ἐπράξαμεν.

516. κερδᾶναι for ἔχειν, or *to suffer*, κατ' ἀντίφρασιν, as ἀπολαῦσαι κακῶν, Phæn. 1220. Hesiod. "Erg. 238. Πολλάκι καὶ ξύμπασσα πόλις κακοῦ ἀνδρὸς ἀπηύρα, *is the worse for.* In the Acts xxvii. 21. κερδῆσαι τε τὴν ββριν ταύτην καὶ τὴν ξημέλαν is rendered in our translation *to have gained this harm and loss:* but this is wrong: as *lucrificare* sometimes in Latin, so κερδῆσαι here signifies *to have escaped, to be the better by, as far as regards*, i. e. in not meeting with, any harm.

521. "With the verbs *to take, seize, touch, carry, etc.* the part by which any thing is taken is put in the gen., whilst the whole is put in the accus.

ἴστησ' ἐπ' ἄκρου χάματος, πέλας δὲ ἔγω·  
λεκτοί τε Αχαιῶν ἐκκριτοὶ νεονίσαι,  
σκίρτημα μόσχου σῆς καθέξοντες χεροῖν,  
ἴσποντο πλῆρες δὲ ἐν χεροῖν λαβὼν δέπας  
πάγχρυσον, ἥρρει χειρὶ παῖς Αχιλλέως  
χοὰς θανόντι πατρὶ σημαίνει δὲ ἐμοὶ,  
σιγὴν Αχαιῶν παντὶ κηρύξαι στρατῷ.  
κάγὼ παραστὰς εἶπον ἐν μέσοις τάδε·  
σιγᾶτε Αχαιοί, σιγα πᾶς ἴστω λεώς·  
σίγα, σιώπα· οὐνεμον δὲ ἴστησ' ὅχλον.  
οὐδὲ εἶπεν ὡς παῖ Πηλέως, πατήρ δὲ ἐμὸς,  
δέξαι χοὰς μοι τάσδε κηλητηρίους,

525

530

Xen. Anab. i. 6, 10. Μετὰ ταῦτα, κελεύοντος Κύρου, ἀλάβοντο τῆς ξάνης τὸν Ὀρόντην ἐπὶ θανάτῳ ἀπαυτες ἀναστάντες καὶ οἱ συγγενεῖς, took him by the girdle. Eur. Andr. 711. Ήν δέ ἐξ ἡμῶν γεγὼς Ἐλᾶς δι' οἰκων τῆσδε ἐπισκάσας κόμης. Il. Ω. 515. γέροντα δὲ χειρὸς ἀνίστη: Ψ. 854. πέλειαν—δῆσεν ποδός. Lucian says, Asin. p. 158. λαμβάνεται μου ἐκ τῆς οὐρᾶς." Matth. Gr. Gr. § 366. See Hec. 541. 1148.

522. ίστησεν, he placed her, not he stood: from ίστημι, ίστην, στήσω, ίστησα are transitive; ίστηκα, ίστήκειν, ίστην, intransitive. Cf. 531.

526. ἥρρει, he caused to flow, i. e. he poured out. Theocr. v. 124. Ἰμέρα ἀνθ' ὕδατος ρείτω γάλα: 126. 'Ρείτω χ' ἀ Συβαρῖτις ἐμὸν μέλι: thus also Hec. 177. 1048. 1054. ἐκπτήσσω, πτώσσω, ἐποίσσω, which are intransitive, take accusatives of the object. See instances in Matth. Gr. Gr. § 417. of other neuter verbs, βαίνω, ζέω, λάμπω, σπεύδω, actively used. Thus ruo, Virg. G. i. 104. cumulosque ruit male pinguis arenæ.

528. This is Schaefer's correction for κηρύξαι, which is the optat. aor. Elmsley writes ἐκτρίψαι for ἐκτρίψαι, Soph. Ed. T. 248.

530. "Adverbs are not unfrequently put with the verb εἰμὶ or γίγνομαι, in

the predicate, instead of the adjective. Il. A. 416. ἐπεὶ νύ τοι αἵσα μίνυνθά τερ, οὐδὲ μάλα δήν. Herod. vii. 103. Ὄρα μὴ μάτην κόμπος δ λόγος οὗτος δ εἰρη μένος εἴη: vi. 109. ἐγίνοντο δίχα μ γνῶμαι. Eur. Hec. 530. Compare § 308." Matth. Gr. Gr. § 604. See Hec. 394. 720.

532. πατήρ δὲ ἐμὸς, for the vocative; Il. Δ. 189. φίλος ὁ Μενέλαος.

533. " μου all Editions: but Scaliger on Propert. iv. 7, 36. cites μοι And since the MSS. Aug. 1. E. H have it also, I have so edited. The construction is common in Homer, e Il. B. 186. Δέξατο οἱ σκῆπτρον: (87. Θέμιστι δὲ καλλιπαρήψ Δέκτο δ πας, and elsewhere. Pindar in Plato Menon (and Stobæus de Republica T. i. p. 458, 34. Ald. p. 338, 10. Bt T. ii. p. 81. B. HSt. p. 16. G. Lævi p. 415. B. Frf. Οἶσι γὰρ διν Φερσεφό ποινὰν παλαιοῦ πένθεος δέξηται. [“] scriptio Columnæ Nanianæ: Παῖ δι 'Εκφάντῳ δέξαι τόδ' ἀμεμφὲς ἄγαλμ Villoison. Anecd. Gr. T. ii. p. 12 (1.) Fragm. in Alcmanicis H. Siphani p. 338. Welckeri p. 55. (H phæst. p. 34.) Κόλπῳ σ' ἐδέξανθ' ἀναλ Χάριτες Κρόνῳ." Schæf.] Άει Choëph. 760. Ὄρέστην ἐξεδεξά πατρί: where Abresch cites Hes Theog. 480. Euripides himself

νεκρῶν ἀγωγούς· ἐλθὲ δὲ, ὡς πίης μέλαν  
χόρης ἀκραιφνὴς αἶμα, ὁ σοι δωρούμεθα,  
στρατός τε, κάγαρος πρευμενῆς δὲ ἡμῖν γενοῦ,  
λῦσαι τε πρύμνας καὶ χαλινωτήρια  
νεῶν δὸς ἡμῖν, πρευμενοῦς τὸν ἀπ' Ἰλίου  
νόστου τυχόντας, πάντας ἐς πάτραν μολεῖν.

535

τοσαῦτ' ἔλεξε· πᾶς δὲ ἐπηύξατο στρατός.

540

εἴτ' ἀμφίχρυσον φάσγανον κάπης λαβὼν,  
ἔξειλκε κολεοῦ· λογάστι δὲ Ἀργείων στρατοῦ  
νεανίσις ἔνευσε παρθένον λαβεῖν.

ἡ δὲ, ὡς ἐφράσθη, τόνδε ἐσῆμην λόγον·

545

ὡς τὴν ἑμὴν πέρσαντες Ἀργεῖοι πόλιν,  
ἐκοῦσα θυησκῶ· μή τις ἄψηται χροὸς  
τοῦ μοῦ· παρέξω γὰρ δέρην εὐκαρδίας.

Clem. Alex. Strom. v. p. 688, 19. σὺ  
δέ μοι Θυσίαν ἀπύρον παγκαρπεῖας Δέ-  
ξαι πλήρη προχυθεῖσαν: and in iv. p.  
588, 1. Ἄγ' οὖν παραινῶ, ταῦτα μου  
δέξαι, γύναι. Thus all the editions.  
But Valckenaer, Diatr. p. 213. quotes  
μοι. Astydamas (Schol. Venet. II. 2.  
472.) introduces Hector saying, Δέξαι  
κουνῆν μοι πρὸς πόλεμον δὲ καὶ φοβηθῆ  
ται: a very corrupt passage, the  
former part of which I am able to cor-  
rect with certainty, the latter with less  
confidence. Δέξαι κουνῆν μοι, πρόσπολ',  
ῳδε προσμολῶν, Δέξαι· φοβήθη ταις.  
The words are taken from the Hector,  
a play in which we learn that Asty-  
damas was successful from Plutarch,  
de Glor. Athen. p. 349. F. οὐδὲ δτε  
Καρκίνος Ἀερόπη συνῆν, ή "Εκτορὶ Ἀσ-  
τυδάμας. Critics read with great ap-  
pearance of probability Ἀλόπη; but  
besides this, εὐημέρει must be read  
instead of συνῆν, and the whole pas-  
sage perhaps should be thus remodelled:  
Οὐδὲ δτε Καρκίνος Ἀλόπη ή  
Ἀγάθων Ἀερόπη εὐημέρει, ή "Εκτορὶ<sup>1</sup>  
Ἀστυδάμας. Aristoph. Lysistr. 204.  
Τὰ σφάγια δέξαι ταις γυναιξὶν εὐμενῆς.  
Where ταις γυναιξὶν is governed as

well by δέξαι, as by εὐμενῆς." Porson.  
"An equally doubtful construction  
exists in these Inscriptions. Pausan. p.  
439. (Epigr. adesp. cxxxvii. Brunck.)  
Δέξο, ἄναξ Κρονίδα, Ζεῦ Ὁλύμπιε, κα-  
λὸν ἄγαλμα Ἰλάφ θυμῷ τοῖς Λακεδαι-  
μονίοις. Polluc. Onomast. p. 401. sq.  
(Brunck. Lection. et Emend. in Anal.  
p. 274. Epigr. adesp. ccxxiii. b. Jac.)  
Τβλαίφ κήρυκι τόδ' Ἀρχία, Εὐκλέος  
νίφ, Δέξαι ἄγαλμ' εὑφρων, Φοῖβ', ἐπ'  
ἀπημοσύνῃ, where εὑφρων is the same  
as εὐμενῆς, Ίλαος. Also in Soph. El.  
434. Σκέψαι γὰρ, εἴ σοι προσφιλῶς  
αὐτῇ δοκεῖ Γέρα τάδ' δύν τάφοισι δέξασ-  
θαι νέκυς." Schaeff.

537. χαλ. Cf. Virg. Aen. vi. 1.  
classique immittit habendas.

544. "The aor. pass. is often used  
as a middle; as ἐφράσθη, Eur. Hec.

544. (ἀποσταθεὶς 795.) See Hesych.  
v. Ἐπειχθεὶς. Thuc. iii. 3. This takes  
place regularly in certain verbs, e. g.  
ἀπηλλάγην, I departed, ἐπεισθην, I  
suffered myself to be persuaded, (when  
ἐπεισάμην never occurs) ἐφοβήθην, I  
was afraid, ἐκοιμήθην, (and ἐκοιμησά-  
μην) I slept, etc." Matth. Gr. Gr. §  
493. e.

Ἐλευθέραιν δέ μ', ὡς ἐλευθέραι θάνα,  
πρὸς θεῶν, μεθέντες, κτείνατο· ἐν νεκροῖσι γὰρ  
δούλη πειλῆσθαι, βασιλὶς οὖσ', αἰσχύνοματ. 550

λοιοὶ δὲ ἐπερρόθησαν· Ἀγαμέμνων τὸν ἄναξ  
εἶπεν μεθεῖναι παρθένον νεανίσσει.

οἱ δὲ, ὡς τάχιστ' ἥκουσαν ὑστάτην ὅπα,  
μεθῆκαν, οὐπέρ καὶ μέγιστον ἦν κράτος.  
κάπει τόδε εἰσῆκουσε δεσποτῶν ἔπος, 555

λαβοῦσα πέπλους, ἐξ ἀκεις ἐπαμίδος,  
ἔρρηξε λαγόνος εἰς μέσον, παρ' ὄμφαλὸν,  
μαστούς τὸν ἔδειξε, στέρνα θ', ὡς ἀγάλματος,  
κάλλιστα καὶ καθεῖσα πρὸς γαῖαν γόνυ,  
ἐλεξε πάντων τλημονέστατος λόγον. 560

548. Compare Ovid, Met. xiii. 465.  
Vos modo, ne Stygios adeam non libera manes, Este procul; si justa peto: tactuque civiles Virgineo removete manus. Thus Iphigenia, Eur. Iph. A. 1559. πρὸς ταῦτα, μὴ ψαύσῃ τις Ἀργείων ἐμοῦ Σιγῇ παρέξω γὰρ δύρην εὐκαρδίας.

ἐλευθέρα. Elmsley corrects ἐλευθέρως: as in Heracl. 559. ἀλλ' ἐλευθέρως θάνα: Orest. 1169. δν οὐ κατασχυνώ, Δοῦλον παρασχῶν θάνατον, ἀλλ' ἐλευθέρως Ψυχὴν ἀφήσω.

551. ἐπερρόθησαν, expressed their approbation by a simultaneous shout: on this word, see Phoen. 1253.

551. Thus Homer, Il. B. 118. τοῦ γὰρ κράτος ἐστὶ μέγιστον.

557. "λαγόνος εἰς μέσον most edd. and MSS. λαγόνας the Ms. of the Royal Society, the *membranae*, and a few others; whence Brunck λαγόνας εἰς μέσας." Porson. See below, 1132. Τίω δὲ κιλίης ἐν μέσῳ: but the constr. adopted by Brunck is far more usual.

558. "King from some MSS. has badly edited ἀγάλματα. Again in 563. some MSS. have εὐπρεπῆς, which is objectionable. Εὐτρεπῆς, εὐπρεπῆς, ἐκπρεπῆς, are often confounded. Above 260. Brunck conjectures, and not

badly, ἐκπρεπεστάτη." Porson. Compare Ovid, Met. xii. 398. Pectoraque artificum laudatis proxima signis.

559. "Some MSS. have κατθεῖσα, which is not bad. By this I do not mean that I prefer it to the received reading, which I am convinced is correct; but that κατθεῖσα in itself is good Greek. A learned and intelligent critic however (whom I surmise to be the translator of Aristotle's Poetics) is of opinion, that καταθεῖναι is applied only to things which are unconnected with and apart from us. This objection I will therefore endeavor to obviate. When Latin writers say, *dепонere caput, corpus, latus, mentum, oculos, rultum*, why should not Greek writers have the same licence? When it is said of Pandarus and his bow, εἴ κατέθηκε τανυσσάμενος, ποτὶ γαῖῃ Ἄγκλίνας, Il. Δ. 112. he did not leave his hold of it. When the horses of Diomedes pressed close upon Eumeles, ἐπ' αὐτῷ γὰρ κεφαλὰς καταθέντε πετέσθην, Il. Ψ. 381. did they cut off and throw away their heads? I should think not." Porson.

560. τλημονέστατον, to be translated *fortissimum*, not *miserrimum*, as Elmsley remarks on Heracl. 570. τλημο-

ιδού, τόδ' εἰ μὲν στέργον, ὁ νεανία,  
παίσειν προθυμεῖ, παιῶν· εἰ δὲ ὑπὸ αὐχένα  
χρήζεις, πάρεστι λαιμὸς εὔτρεπτὸς ὅδε.

οἱ δὲ οὐ θέλων τε καὶ θέλων, οἴκτῳ κόρης,  
τέμνει σιδῆρῳ πνεύματος διαρρόᾳ·

κρουνοὶ δὲ ἔχαρον. ή δὲ, καὶ θιήσκουσ', ὅμως  
πολλὴν πρόνοιαν εἶχεν εὐσχήμως πεσεῖν,  
κρύπτουσ' ἀλλὰ κρύπτειν ὄμματ' ἀρσένων χρεών.

ἐπεὶ δὲ ἀφῆκε πνεῦμα θανασίμῳ σφαγῇ,  
οὐδεὶς τὸν αὐτὸν εἶχεν Ἀργείων πόνον·

ἀλλ' οἱ μὲν αὐτῶν τὴν θανοῦσαν ἐκ χερῶν  
φύλλοις ἔβαλλον· οἱ δὲ πληροῦσιν πυρὰν,

565

570

νιστάτην δέ σε Πασῶν γυναικῶν εἶδον  
όφθαλμοῖς ἔγώ, which is spoken of  
Macaria, who voluntarily sacrificed  
herself.

561. Compare Ovid, Met. xiii. 457.  
Utere jamdudum generoso sanguine,  
dixit. Nulla mora est: at tu jugulo,  
vel pectore, telum Conde meo: jugu-  
lumque simul pectusque retexit.

564. οὐ θέλων τε καὶ θέλων. Il. Δ. 43.  
ἔκων δέκοντί γε θυμῷ. Soph. Antig.  
436. ἡδέως ἔμοιγε κάλγεινῶς ἄμμα. Eur.  
Phæn. 360. Μῆτερ, φρονῶν εὖ, κού  
φρονῶν, ἀφικόμην. Ion 1444. Ο κατ-  
θανῶν τε, κού θανῶν, φαντάζομαι. This  
figure is termed *Oxymoron*, and is  
much affected by Euripides.

565. "Dawes (Misc. Crit. p. 217.) with reason ridicules King for preferring, in spite of the hiatus, the reading of the Ms. Barocc. σιδῆρῳ αἷματος. The fact is, that the word αἷματος written over κρουνοὶ in the following line (as in the Ms. Cant.) caught the eye of the transcriber." Porson.

567. Compare Ovid, Met. xiii. 479.  
Tunc quoque cura sicut partes velare  
telegendas, Cum caderet, castique de-  
cuss serrare pudoris. "Ov. Fast. 2,  
381. of Lucretia, Nec mora: celato  
figit sua pectora ferro, Et cadit in  
patrios sanguinolenta pedes. Tunc  
quoque jam moriens, ne non procum-  
Eurip. Hec.

bat honeste, Respicit; hoc etiam  
cura cadentis erat." Lit. Chron. and  
Weekly Rev. Jan. 27, 1827.

568. "κρύπτειν θ' ἀκρύπτειν is the  
general reading. MSS. have, κρύπτουσδ  
θ' ἀκρύπτειν: whence Brunck has  
deduced, κρύπτουσ' ἀκρύπτειν: very  
successfully: for thus quote Clemens  
Alexandrinus Strom. ii. p. 506, 14.  
Hermog. περὶ κακόζηλον p. 75, 40. ed.  
Ald. and Eustathius on Il. B. p. 216,  
7=163, 40. The words of Hermo-  
genes are these: ή δὲ καὶ θιήσκουσ'  
ὅμως Πολλὴν πρόνοιαν εἶχεν εὐσχήμως  
πεσεῖν τοῦτο σεμνῶς εἰπὼν, ἐπήνεγκεν  
εὐτελὲς καὶ κοιδὸν καὶ κακόζηλον.  
Κρύπτουσ' ἀκρύπτειν ὄμματ' ἀρσένων  
χρεών. To whom Eustathius alludes,  
as reading ἀνθρώπων for ἀρσένων, I  
know not; but I remember that the  
same thing occurs in Androm. 220,  
ed. Lasc.; where other editions rightly  
have ἀρσένων." Porson. "Κρύπτειν  
τινὰ τι, as in Latin, celare aliquem  
aliquid. Herod. vii. 28. Ω βασιλεὺν, οὐ  
σε ἀποκρύψω,—τὴν ἐμεωὗτοῦ οὐσίην.  
Soph. El. 957. οὐδὲν γάρ σε δεῖ κρύπ-  
τειν μ' ἔτι. Eur. Hipp. 927. οὐ μὴν  
φίλους γε κάτι μᾶλλον ή φίλους Κρύ-  
πτειν δίκαιον σὰς, πάτερ, δυσπραξίας."  
Matth. Gr. Gr. § 412, 8.

572. φύλ. Ι. "This was in imitation  
of the honors paid by the specta-

κορμοὺς φέροντες πευκίνους· ὁ δὲ οὐ φέρων,  
πρὸς τοῦ φέροντος τοιάδ' ἥκουεν κακά·  
ἔστηκας, ὡς κάκιστε, τῇ νεανίδι  
οὐ πέπλον, οὐδὲ κόσμον ἐν χεροῖν ἔχων;  
οὐκ εἴ τι δώσων τῇ περίσσῃ εὔκαιροι,  
ψυχήν τὸ ἀρίστη; τοιάδ' ἀμφὶ σῆς λέγω  
παιδὸς θανούσης εὐτεκνωτάτην δέ σε  
πασῶν γυναικῶν διστυχεστάτην θ' ὁρῶ.

575

580

Χο. δεινόν τι πῆμα Πριαμίδαις ἐπέζεσε,  
πόλει τε τῇ μῆ. θεῶν ἀναγκαῖον τόδε.

Εκ. ὡς θύγατερ, οὐκ οἶδεν εἰς ὅτι βλέψω κακῶν,  
πολλῶν παρόντων. ἦν γὰρ ἄψαμαι τίνος,  
τοῦδε οὐκ εἴδε με· παρακαλεῖ δὲ ἐκεῖθεν αὖ  
λύπη τις ἄλλη, διάδοχος κακῶν κακοῖς.

585

tors to the conquerors in the Olympic and Pythian games. So Pindar: Πολλὰ μὲν κεῖνοι δίκον φύλλ' ἐπὶ καὶ στεφάνους." Potter.

576. πέπλον. Thuc. iii. 58. Ἀποβλέψατε γὰρ ἐς πατέρων τῶν ὑμετέρων θήκας, οὓς ἀποθανόντας ὑπὸ Μήδων, καὶ ταφέντας ἐν τῇ ἡμετέρᾳ, ἐτιμῶμεν κατὰ ἔτος ἔκαστον δημοσίᾳ ἐσθήμασί τε καὶ τοῖς ἄλλοις νομίμοις. Tac. Germ. 27. Struem rogi nec restibus, nec odtibus cumulant.

577. οὐκ εἰ τι δώσων, are you not going to give? εἰ is not from εἰμί, sum, but from εἴμι, eo. Future participles are generally subjoined to verbs of motion: cf. 719. 768. Eur. Phœn. 1070. "Οσ ἐπὶ θάνατον οἴχεται—ἐπτάπυργα κλείθρα γὰς Καλλίνικα θήσων: Hipp. 519. τόνδε τὸ ἔρχομαι τρίτον Ἀγῶνα πώλοις δεσπότη τε συμβαλῶν: where see Monk's note.

578. "λέγω is the conjecture of Heath, which suits the sense much better. The MSS. *Hart. N.*, in which λέγων is read, come near to it. In Soph. OEd. T. 87. λέγων for λέγω occurs in Stobæus, p. 570, 51. ed. 1549. But even supposing that the imperfect ought to be retained, there would be

no ground for triumph to the opposers of the augment, since we could read, τοιάδ' ἔλεγον ἀμφὶ σῆς. Morell has solved the difficulty, without any notice to the reader, by reading, τοῖος ἀμφὶ σῆς λόγος. Similarly below 949. the Ms. *Reg. Soc.* and others have τύγχανον." Porson. Dawes lays it down as a canon, that the Attics never omit the augment.

579. "εὐτεκνωτάτην Ald. and εὐτεκνύτατε below 618. It is not surprising therefore that this edition admitted πόμα above 392. Also in 580. it omits θ' which the Ms. *Reg. Soc.* and others have." Porson. Schaefer properly remarks that δὲ σὲ should be written, σὲ being emphatic, and again, 724.

581. Iph. T. 994. δεινή τις ὄργη δαιμόνων ἐπέζεσεν Τὸ Ταυτάλειον στέρμα. Verbs compounded with ἐπι are often followed by a dat. as well as an accus.; as ἐπιστρατεύω Med. 1182.

586. "διάδοχον κακὸν Heath conjectures, διαδόχοις κακῶν Musgr. Both well, were not the common reading best. It is the same as if Euripides had said, Η κακὰ κακοῖς διαδέχεται. Compare Soph. Aj. 866. Πόνος πόνη

καὶ νῦν τὸ μὲν σὸν, ὅστε μὴ στένειν, πάθος  
οὐκ ἀν δυναίμην ἐξαλείψασθαι φρενός·  
τὸ δ' αὖ λίαν παρεῖλες, ἀγγελθεῖσά μοι  
γενναιῶς. οὐκον δεινὸν, εἴ γῆ μὲν κακὴ,  
τυχοῦσα καιροῦ θεόθεν, εὗ στάχυν φέρει,  
χρηστὴ δ', ἀμαρτουσ' ἀν χρεὰν αὐτὴν τυχεῖν,  
κακὸν δίδωσι καρπόν; ἀνθρώποις δ' ἀεὶ<sup>590</sup>  
ὁ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακός·  
οἱ δὲ ἑσθλὸς ἑσθλὸς, οὐδὲ συμφορᾶς ὑπὸ<sup>595</sup>  
φύσιν διέφθειρ, ἀλλὰ χρηστός ἐστ' ἀεὶ;  
ἄρ' οἱ τεκόντες διαφέρουσιν, ἢ τροφαί;  
εχει γε μέντος καὶ τὸ θρεφθῆναι καλῶς

πόνον φέρει. *Æsch. Pers. 1046. Δόσιν  
κακῶν κακῶν κακοῖς.*" Porson.

589. τὸ δ' αὖ λίαν, understand στέ-  
νειν, excessice grief.

591. "Aldus and many MSS. have  
ἐσταχυν, which is bad. For it would  
be forced and poor to assume καρπὸν  
from v. 593. Callim. H. in Dian. 130.  
Κείνοις εὖ μὲν ἄφορα φέρει στάχυν, εὖ  
δὲ γενέθλια Τετρατόνων." Porson. και-  
ροῦ, a favorable season.

594. Compare St. Luke vi. 45. 'Ο  
ἄγαθος ἀνθρώπος ἐκ τοῦ ἀγαθοῦ θησαυ-  
ροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγα-  
θόν· καὶ δὲ πονηρὸς ἀνθρώπος ἐκ τοῦ  
πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ  
προφέρει τὸ πονηρόν.'

596. διέφθειρ', solet ritare. This  
is frequently the force of the aor. From numerous instances take the fol-  
lowing: Eur. Or. 698. Καὶ ναῦς γάρ,  
ἐκταθεῖσα πρὸς βίαν ποδὶ, Ἐβαθν, ἐστη  
δ' αὖτις, ἦν χαλᾶ πόδα: this applies to  
both norists, but the first is of more  
frequent occurrence in this sense. De-  
mosth. Olynth. ii. Μικρὸν πταῖσμα  
ἀνεχαττε, καὶ δι' λιστε πάντα, a slight  
failure frequently throws back and  
ruins every thing. The Latin poets  
use their perfect similarly: Hor. Od.  
i. 34. hinc apicem rapax Fortuna cum  
stridore acuto Sustulit; hic posuisse  
gaudet: (gaudet for solet as φιλεῖ in

Greek, Eur. Med. 47.) ii. 13. impro-  
visa leti Vis rapuit rapietque gentes:  
iii. 2. sæpe Diespiter Neglectus in-  
cesto addidit integrum. Virg. Geo.  
i. 49. Illius immensa ruperunt horrea  
masses, are wont to break down.

597. Here Hecuba alludes to the  
question frequently agitated in the  
schools during the time of Euripides,  
περὶ ἀρετῆς, εἰ διδακτόν. It is dis-  
cussed by Plato in the Meno, by  
Æschines in the first of the Socratic  
dialogues, and by Plutarch in a book  
entitled Βτι διδακτὸν ἡ ἀρετὴ. Horace  
Od. iv. 4. Doctrina sed vim promovet  
in sitam, Rectique cultus pectora robo-  
rant: Ut cumque defecere mores Dede-  
corant bene nata culpa. Quintil. Inst.  
xii. 2. Virtus etiamsi quosdam impetus  
ex natura sumit, tamen perficienda  
doctrinā est. The opinion of Euripides  
seems to be, that although virtue may  
be produced by education, higher rank  
and greater merit belong to those  
whose virtue is the result of nature.  
See above 383. Hipp. 78. Orest.  
126. Also an article on the Philo-  
sophical sentiments of Eurip. in the  
Class. J. xxviii. p. 314.

598. "γέ τοι τε, μέντοι, γέ τοι, γέ  
τι, γέ μέν τι, γέ μέντοι, are variously  
read. The three latter particles very  
frequently occur together in Sophocles

δίδαξιν ἐσθλοῦ· τοῦτο δὲ ἦν τις εὖ μάθη,  
οἶδεν τό γέ αἰσχρὸν, κανόνι τοῦ καλοῦ μαθῶν. 600  
καὶ ταῦτα μὲν δὴ νοῦς ἐτόξευσεν μάτην·  
σὺ δὲ ἐλθε, καὶ σῆμην Ἀργείοις τάδε,  
μὴ θιγγάνειν μου μηδέν, ἀλλ' εἴργειν ὥχλον,  
τῆς παιδός. ἔν τοι μυρίῳ στρατευματι· 605  
ἀκόλαστος ὥχλος, ναυτική τὸν ἀναρχία  
χρείσσων πυρός· κακὸς δὲ οὐ μή τι δρῶν κακόν.  
σὺ δὲ αὖ λαβοῦσα τεῦχος, ἀρχαία λάτρι,  
Βάψασ' ἔνεγκε δεῦρο ποντίας ἄλλος,

and Euripides, γέ τοι τι never. Schol. Od. Γ. 43. ὑποφαίνει οὖν δὲ ποιητής, δτι ἔχει μέν τοι καὶ τὸ θρεφθῆναι καλῶς δίδαξιν ἐσθλοῦ. Antiphanes indeed in Stobaeus cxiiv. p. 585. (cxxxvi. p. 477.) has Σοφόν γέ τοι τι πρὸς τὸ βουλεύειν ἔχει Τὸ γῆρας, but τι agrees with σοφόν: unless there also you prefer Σοφόν γε μέντοι. Concerning this passage, see *Supplm. Præf.*" Porson.

599. "μάθοι Aldus: μάθῃ is required by the syntax, and is in several MSS." Porson. The optative is put after verbs of past time, the subjunctive after verbs of present or future time. See above 27.

600. γέ, etiam: 842. Φίλους τιθέντες τούς γε πολεμιώτατους: 979. See Porson's *Suppl. Præf.* Hermann on Viger. p. 659. contends that the force of the particle is not *etiam*, but *certe*.

μαθῶν. "Although I am aware that Euripides is rather careless about repeating the same words, [see 227. 228., 531. 532., 542. 544., 649. 651., 887. 889., 926. 937., 969. 970.] yet perhaps he wrote in this instance, μετρῶν. Electr. 52. Γνώμης πονηρᾶς κανόσιν ἀναμετρούμενος "Ιστὼ τὸ σῶφρον. Thus also Aristoph. Av. 1005. Apoll. Rh. i. 724. But the received reading may be the true one. Schol. Il. Z. 351. in Townley's Ms.: εἰ δέει πρὸς τὸ φυλάσσεσθαι μὴ ἐμπίπτειν εἰς αὐτά· οὐδὲ τὸ γέ αἰσχρὸν κανόνι τοῦ καλοῦ μαθῶν." Porson.

601. "δὲ has crept into editions from carelessness. In Aldus δὴ, rightly, as also the MSS. H. R. and, I believe, all others. Eustathius on Il. N. p. 930, 42=900, 44." Porson.

603. μοι. "I think μοι preferable. Xen. Cyrop. iv. 6, 8. τιμωρήσειν τοῦ παιδὸς τὸν φονέα." Schæf.

604. "ἐν γὰρ μ. Aldus: ἐν τοι most MSS." Porson. Cf. 228. μυρίῳ: μυρίος is used thus indefinitely in Eur. Ph. 313. χρόνῳ σὸν δύμα μυρίοις ἡμέραις Προσεῖδον.

605. "Thus all edd. and MSS. and Eumathius vii. p. 257. Dio Chrysostom. Orat. xxxii. p. 389. ἀταξία improperly." Porson.

606. κρείσσων, more untameable: Soph. CEd. T. 174. κρείσσον ἀμαίνακέτον πυρός. Cf. Iph. A. 914. ναυτικὸν στρατευμάτην παρχον, καπὲ τοῖς κακοῖς θρασύ.

607. τεῦχος. In the first edition Porson edited λαβοῦσ' ἀγγεῖον. This was probably a gloss upon the word τεῦχος, which is not of unfrequent occurrence in Euripides for an urn or pitcher: Andr. 167. Ion 144. 276. 1184. 1198. Iph. T. 168. Cycl. 88. 208. 226. Electr. 140. 360. 496.

608. ποντίας ἄλλος. "The gen. is put with verbs of all kinds, even with those which govern the accus., when the action does not refer to the whole object, but to a part only. In English this is expressed by the omission of the

ώς παῖδες λουτροῖς τοῖς πανυστάτοις ἐμὴν,  
νύμφην τ' ἄνυμφον, παρθένον τ' ἀπάρθενον,  
λούσω, προθῆμαι θ'. ὡς μὲν ἀξία, πόθεν;  
οὐκ ἀν δυναίμην ὡς δ' ἔχω, τί γὰρ πάθω;  
κόσμου τ' ἀγείραστοι κακολατίδων πάρα,  
αἴ μοι πάρεδροι τῶνδ' ἕσω σκηνωμάτων  
ναιούσιν, εἴ τις, τοὺς νεωστὶ δεσπότας  
λαθοῦσ', ἔχει τι κλέμμα τῶν αὐτῆς δόμων.  
ἄ σχήματ' οἴκων, ἣ ποτ' εὔτυχεῖς δόμοι,  
ἄ πλεῖστ' ἔχων, κάλλιστά τ' εὔτεκνώτατε

article in the singular, or by the word *some*, in French by the *article partitif*.  
Il. I. 214. πάσσε δ' ἀλὸς θεοῖο, he  
sprinkled salt over it. Od. O. 98.  
ἀπτῆσαι κρεῶν. Thuc. ii. 56. τῆς γῆς  
ἔτεμον, laid waste a part of the coun-  
try." Matth. Gr. Gr. § 356.

609-612. "Consider these lines as included in a parenthesis, and join βά-  
ψαστα, ἀγείραστα τε." Porson. Schæfer  
objects to this; because thus the at-  
tendant would be desired not merely  
to dip her vase, but also to collect the  
ornaments from the captives, and then  
to bring the water: ἀγείραστα belongs  
rather to Hecuba: προθῆμαι τε ἐκ τῶν  
ἐνόντων καὶ κόσμου ἀγείραστα—.

610. νύμφην τ' ἄνυμφον. Polyxena  
had been betrothed to Achilles: ἄνυμ-  
φον and ἀπάρθενον the Scholiast ex-  
plains by κακόνυμφον, κακοπάρθενον.  
Compare 935. γάμος, οὐ γάμος. Eur.  
Iph. T. 567. χάριν ἄχαριν. Soph. CEd.  
T. 1214. τὸν ἄγαμον γάμον. Aesch.  
Prom. 939. ἀπόλεμος ὅδε γ' δ πόλεμος.  
Hor. Od. i. 34. *Insanientis dum sa-*  
*pientiae Consultus erro.* Milton Par.  
Lost. iii. 310. He looked and saw  
what numbers numberless The city  
gates outpoured. A species of *Oxy-*  
*moron.* "This mode of expression,  
which is of most frequent occurrence  
amongst the tragedians, is imitated by  
Catullus, Carm. 64, 81. Ipse suum  
Theseus pro caris corpus Athenis  
Projicere optavit potius quam talia

Cretam *Funera Cecropiæ ne-funera*  
portarentur." Lit. Chron.

611. λ. πρ. θ'. Virg. AEn. ix. 486.  
nec te tua funera mater Produxo, pres-  
sive oculos, aut vulnera lavi. Cf. Phœn.  
1337. Med. 1029. "Ἄξιαν Aldus.  
Several MSS. and the Schol. ἀξία, cor-  
rectly." Porson.

612. τί γὰρ πάθω; Schol. ήγουν τί<sup>τοι</sup> ιστορίων; Eur. Phœn. 909. Τὸ μέλλον,  
εἰ χρὴ, πείσουμαι τί γὰρ πάθω; where  
Valck. observes: "Tí γὰρ πάθω, quid  
enim agam, est formula eorum, quos  
invitos natura vel fatum, vel quæcun-  
que alia cogit necessitas." See Hec.  
1109. Phœn. 909. The literal mean-  
ing of the phrase seems to be, *for*  
*what should I suffer*, were I not to do  
so? what would be my feelings? how  
could I act otherwise?

617. σχήματ' οἴκων Schol. καλλω-  
πισμοί: or a periphrasis, as Soph.  
Phil. 952. Ὡ σχῆμα πέτρας δίπυ-  
λον.

618. "I had incautiously put a  
comma after κάλλιστα τ', not after  
ἔχων, as I ought. But κάλλιστα εὐ-  
τεκνώτατε is similar to μέγιστον ἔχ-  
θίστη Med. 1320. πλεῖστον ἔχθιστης  
Soph. Phil. 631. πλεῖστον κάκιστος  
CEd. C. 570. κάκιστα δυσσεβεστάτων  
1190. as Brunck has rightly edited  
from a former conjecture of Toup. If  
you read in Antig. 86. πλεῖστον ἔχθιστων,  
the objection of Joannes Clericus  
(*Præf. ad Philargyr. Cantab.* p. 31.)

Πρίσμε, γεραιά θ' ἥδ' ἐγὰ μήτηρ τέκνων,  
ώς εἰς τὸ μηδὲν πήχομεν, Φρονήματος  
τοῦ πρὸν στερέντες. Εἴτε δῆτ' ὄγκουμεθα,  
ὅ μέν τις ἡμῶν πλουσίοις ἐν δώμασιν,  
ὅ δ' ἐν πολίταις τίμιος κεκλημένος.

τάδ' οὐδέν· ἄλλως Φροντίδων Βουλεύματα,  
γλώσσης τε κόμποι. κεῖνος ὀλβιάτατος,  
ὅτῳ κατ' ἡμαρ τυγχάνει μηδὲν κακόν.

Χο. ἐμοὶ χρῆν ξυμφορὰν,  
ἴμοὶ χρῆν πημονὰν γενέσθαι,

'Ιδαιαν ὅτε πρῶτον ὕλαν  
'Αλέξανδρος εἰλατίναν  
ἐτάμεθ', ἄλιον ἐπ' οἶδμα ναυστολήσων  
'Ελένας ἐπὶ λέκτρᾳ, τὰν καλ-

λίσταν ὁ χρυσοφαῖς

"Αλιος αὐγάζει.

πόνοι γὰρ καὶ πόνων

620

625

στροφή.

630

635

will fall to the ground. You may also read μᾶλλον, but the other is better."

Porson. See above 377. Alc. 802.

Τίμα δὲ καὶ τὴν πλεῖστον ἥδιστην θεῶν Κύπριν βροτοῖσιν. Monk on Eur. Hipp. 487. quotes Cicero, Ep. ad Att. xii.

38. Sive hanc aberrationem a dolore delegerim, quæ maxime liberalissima, doctoque homine dignissima, laudare me etiam oportere (credo.) Thus in the Psalms, *most highest*.

623. κεκλημένος, *being*, see the note on 478. Thus in Androm. 13. Αὐτὴ δὲ δούλη, τῶν ἐλευθερωτάτων Οἰκαν νομισθεῖσ', 'Ελάδ' εἰσαφικόμην: the Schol. explains νομισθεῖσα by οὖσα.

625. "Ald. and some MSS. have κεῖνος δ' δ. But by adding, changing, and omitting these particles, the metre is constantly injured. Thus in 677. a Harl. Ms. has κούκέτ'; in the present instance, however, it does not recognise δ'. Muretus V. L. v. 13. cited by Brunck, compares Ennius in

Cic. de Fin. 13. *Nimium boni est, cui nil mali est.*" Porson.

626. κατ' ἡμαρ, *each day*, 317. καθ' ἡμέραν. The full expression would be καθ' ἐκάστην ἡμέραν: sometimes καθ' ἐκάστην occurs.

627. χρῆν for ἔχρην, which Porson in his Preface p. iii. remarks to have been admissible in tragedy. Compare with this Chorus, Eur. Iph. A. 580. Horace Od. i. 15.

632. τὰν for ήν. This use of the article is frequent in Homer, and in Ionic and Doric writers. "Of Attic writers, the tragedians only use it in this sense, not the comic and prose authors; and these only in the neuter and oblique cases. Aesch. Ag. 535. Διὸς μακέλλη, τῇ κατείργασται πέδου. Eur. Iph. A. 1351. τὸν 'Αχιλλέα, τὸν ίδεῖν αἰσχύνομαι." Matth. Gr. Gr. § 291. Aesch. S. c. Th. 37. τὸν ποιθα μὴ ματᾷν δδῷ.

ἀνάγκαι κρείσσονες κυκλοῦνται.

κοινὸν δὲ ἐξ ιδίας ἀνοίας  
κακὸν τῷ Σιμουντίδι γένεται  
οὐλέθειον ἔμολε, συμφορά τὸν ἀπ' ἄλλων.

ἐκρίθη δὲ ἔρις, ἀνὲν "Ιδα

640

χρίνει τρισσὰς μακάρων

παιδας ἀνὴρ Βούτας,

ἐπὶ δορὶ, καὶ φόνῳ, καὶ ἐμῶν  
μελάθρων λώβαι.

ἰπωδός.

στένει δὲ καὶ τις ἀμφὶ τὸν

645

εὔροον Εὐράταν

Λάκαινα πολυδάκρυτος ἐν δόμοις κόρα.

πολιόν τὸν ἐπὶ κρᾶτα μάτηρ

τέκνων θανόντων τίθεται

χέραι, δρύπτεται τε παρειὰν,

650

637. κοινὸν Musgr. explains by ἀμφότερον. But the antithesis between κοινὸν and ιδίας shows that it agrees with κακόν : one common ruin from his individual folly. With συμφορά, κοινὸν may be supplied : ἀπ' ἄλλων, the Greeks.

640. &ν i. e. καθ' &ν. For the story of the judgment of Paris, see Lemprière's Class. Dict. Virg. Aen. i. 27. Judicium Paridis, spretaque injuria formae.

641. κρίνει. "The present is often put for the aorist, in an animated narration, which represents what took place as present, as in Latin the *præsens historicum*. Eur. Suppl. 652. Κατανέως γὰρ ἦν λάτρις, "Οὐ Ζεὺς κεραυνῷ πυρπόλῳ καταιθαλοῖ : 893. ἐλθὼν δὲ ἐπ' Ἰνδχου βοὸς, Παιδεύεται κατ' Ἀργος." Matth. Gr. Gr. § 504. See above v. 21.

642. ἀνὴρ β., Paris. Compare 932. ἀνὴρ is thus redundant in Soph. OEd. T. 782. ἄξιος γὰρ δε γ' ἀνὴρ Δοῦλος φέρειν ἦν τῆσδε καὶ μείζω χάριν.

643. "The prep. ἐπὶ frequently expresses an object or aim, inasmuch as

this is the condition upon which the action is performed. Herod. i. 41. μή τινες κατ' οὐδὲν κλῶπες κακοῦργοι ἐπὶ δηλήσει φανέωσι ὑμῖν, in order to do you mischief. Comp. ii. 121. vi. 67. Hence συλλαμβάνειν τινὰ ἐπὶ θανάτῳ, ἔγειν ἐπὶ θ., to lead to execution. And as the incidental consequence is often substituted for the immediate, i. e. the object, Eur. Hec. 643. ἐπὶ δορὶ κ. τ. λ. with the consequence of war, slaughter, and devastation. Comp. Phœn. 544." Matth. Gr. Gr. § 585. β.

644. "Hesychius cites this line with a slight mistake : Μελάθρων λώβαι τῶν οἴκων αἱ βλάβαι." Porson.

646. "εὔροον Ald. εὔρον most MSS. εὔροον Hermann rightly." Porson.

647. Nouns masc. in ὁν make feminines in αινα : Λάκων, Λάκαινα, λέων, λέαινα, θεράπων, θεράπαινα.

650. "Δρύπτω, I lacerate, tear. From δρῦς, Etym. M. From the notion of peeling or stripping oak or any wood. But Lennep with more probability compares it with δρέπω and δέρω. Δέρω may have produced δερέπω and

δίαιμον ὄνυχα τιθεμένα σπαραγμοῖς.

Θερ. γυναικεῖς, Ἐκάβη ποῦ ποθ' ἡ παναθλία,  
ἡ πάντα νικῶσ' ἄνδρες καὶ θῆλυν σπορὰν  
κακοῖσιν; οὐδεὶς στέφανον ἀνθειρύσεται.

Χο. τί δ', ὁ τάλαινα σῆς κακογλώσσου βοῆς; 655  
ὡς οὕποθ' εὖδει λυπρά σου κηρύγματα.

Θερ. Ἐκάβη φέρω τόδ' ἄλγος ἐν κακοῖσι δὲ  
οὐ ράδιον βρετοῖσιν εὐφημεῖν στόμα.

Χο. καὶ μὴν περῶσα τυγχάνει δόμων ὑπερ  
ηδ· εἰς δὲ καιρὸν σοῖσι φαίνεται λόγοις. 660

Θερ. ὁ παντάλαινα, κάτι μᾶλλον ἡ λέγω,  
δέσποιν, ὅλωλας· κούκέτ' εἴ βλέπουσα φῶς,

δερύπω, whence δρέπω and δρύπω, δρύπτω." Valpy's Lex. of Fundamental Words. Cf. Phæn. 1369. ἀνάγετ' ἀνάγετε κακυτὸν, Ἐπὶ κράτᾳ τε λευκοπήχεις κτύπους χεροῖν.

653. "Sometimes the adj. is put in the masculine, with nouns feminine, in the singular and plural. Il. K. 216. δῖν μέλαιναν, θῆλυν, as θῆλυς ἔρση in the same. Il. T. 07. Ἡρη θῆλυς ἔωντα: θῆλυν σπορὰν Eur. Hec. 653. Of the same class is ἡδὺς ἀντική, ἡμισέος ἡμέρας, etc. Probably in the old language these were adjectives of two terminations, *communia*. To this head may also be referred ἄλδες πολιοῦ in Homer." Matth. Gr. Gr. § 436, 2.

655. "The Scholiast thus interprets: τί ἔστι τὸ βαύλημα τῆς σῆς κακοφήμην βοῆς; whence Fr. Jacobs wishes to read, τί δ' αὐτὸν λῆμα σῆς —. But the Scholiast is rather in favor of the usual reading, nor do I think that he read the passage in any other way, but chose to supply the ellipse according to his own idea. In my opinion, the Greeks never applied λῆμα except to persons." Porson. "The gen. expresses the cause; in which case it is to be rendered by *on account of*. Thus, with adjectives. Eur. Alc. 753. ὁ σχετλία τόλμης. Iph. A. 1287. Οὐ ἐγὼ, θανάτου τοῦ σοῦ μελέα. Hence the gen. stands alone in exclamations, with

and without an interjection or a word that expresses admiration, indignation, compassion, etc. Aristoph. Av. 61. "Απολλον ἀποτρόπαιε, τοῦ χάσματος! what a swallow! Nub. 153. Ω Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν! O Jupiter, the acuteness of his mind! Also with the addition of a nominative. Eur. Ph. 384. οἵμοι τῶν ἐμῶν ἐγὼ κακῶν! Thus also it seems Eur. Hec. 655. is to be explained: τί δ', ὁ τάλαινα; σῆς κακογλώσσου βοῆς! what is this, wretched woman? Oh thy unhappy exclamation! or ὁ τάλαινα σῆς κακογλ. β. wretched on account of thy ill-boding exclamation." Matth. Gr. Gr. § 348. In the latter way Elmsley understands it, Eur. Heracl. 448. Ω δυστάλαινα τοῦ μακροῦ βίου σέθεν.

656. εῦδει for παύεται: Suppl. 1146. οὕπω κακὸν τόδ' εῦδει.

659. "δόμων ἄπο: Brunck's membranæ by the first hand ὑπερ, and thus R. as a various reading: M. in the margin, γρ. ὑπερ ἐπέκεινα ἤγουν ἔξω: ἐπέκεινα is a good interpretation. See Musgr. on Orest. 1365. In the margin Cant. ἀντὶ τοῦ πρὸν, ὑπέρ. J. has ὑπέρ in the text, ἄπο written over. Mosq. 3. ὑπερ, Mosq. 1. ὑπο as a various reading." Porson.

660. "σοῖσι Ald. and MSS. Some edd. improperly τοῖσι." Porson.

662. "Not badly Lib. P. κούκέτι

ἄπαις, ἄνανδρος, ἀπολις, ἐξεφθαρμένη.	
Ιπ. οὐ καὶνὸν εἴπας· εἰδόσιν δὲ ὀνείδισας.	
ἀπὸρ τί νεκρὸν τόνδε μοι Πολυξένης ῆκεις κομίζουσ', ἡς ἀπηγγέλθη τάφος πάντων Ἀχαιῶν διὰ χερὸς σπουδὴν ἔχειν;	665
Θερ. ἦδ' οὐδὲν οἶδεν, ἀλλὰ μοι Πολυξένην θρηνεῖ· νέων δὲ πημάτων οὐχ ἄπτεται.	
Εκ. οἱ γὰρ τάλαινα, μᾶν τὸ βακχεῖον κάρα τῆς θεσπιώδοι δεῦρο Κασάνδρας φέρεις;	670
Θερ. ζῶσαν λέλακας· τὸν θανόντα δὲ οὐ στένεις τόνδε· ἀλλ' ἀθρησον σῶμα γυμνωθὲν νεκροῦ,	

βλέπεις φός: οὐκέτ' Cant. L. M. R. the conjunction being omitted, which certainly may be dispensed with: κούκ  
ήτι for κούκέτ' εἰ Aug. 2. κούκέτι Mosq. 3." Porson.

εἰ βλέπουσα for βλέπεις: cf. 119. Thus Horace, Od. iv. 8. non tibi talium Res est, aut animus deliciarum regens, for eget. Comp. Orest. 380. οὐ γὰρ ξῶ κακοῖς, φός δὲ δρῶ. Scholefield approves of Reisig's punctuation, κούκέτι εἰ, βλέπουσα φῶς, i. e. καίπερ βλ.

665. "νεκρὸς, a dead body, is always masculine. But Ammonius, ἀνὴρ οὐχ δ τυχῶν, surmises that we ought to read νεκρὸν τόδε; because, says he, on the authority of Bos, when νεκρὸν stands for cadaver, σῶμα is always to be understood. He continues: 'Faret mutationi etiam metrum.' Whereas by this emendation the metre is subverted, unless you also transpose, τόδε Πολυξένης ἔμοι." Porson.

666. "ἀπηγγέλῃ Aug. 3. Cant. In Iph. T. 939. ἡγγέλης is extant, where ἡγγέλης may be read. See Phœn. 936." Porson.

667. "χερῶν M. R." Porson. έχειν σπουδὴν, for σπουδῆσθαι, διὰ χ., through means of: Soph. (Ed. C. 470. δὲ δοῖσιν χειρῶν θιγῶν.

668. μοι, ah me! see above 195.

670. κάρα—Κασάνδρας: a frequent circumlocution. "Soph. (Ed. T. 950. Ω φίλατον γυναικὸς Ἰοκάστης κάρα:

1235. τέθνηκε θεῖν 'Ιοκάστης κάρα. Eur. Or. 470. "Ω χαῖρε, πρέσβυ, Ζηνὸς διμόλεκτρον κάρα: 475. προσφθέγγει νὺν ἀνδριον κάρα;" Matth. Gr. Gr. § 430. Cf. Hec. 712. Hor. Od. i. 24. Quis desiderio sit pudor aut modus Tam cari capit? Virg. Æn. iv. 490. Testor, cara, Deos, et te, germana, tuumque Dulce caput.

672. ζῶσαν λέλακας, de rīca loquēris. Theocr. xxv. 179. Εἰ σύ γ' ἐκεῖνος δην ἄμμιν ἀκουόντεσσιν ζειπεν 'Οὐξ 'Ελίκηθεν Ἀχαιὸς, spoke of to us. Aristoph. Ach. 593. Ταυτὶ λέγεις σὺ τὸν στρατηγὸν, πτωχὸς δων; do you say this of? Thus is to be explained the passage in Il. Z. 479. καὶ ποτέ τις εἴπησι, πατρὸς δὲ διγε πολλὸν ἀμεινων, 'Εκ πολέμου ἀνιστά, will say of him when he returns from the war. See Matth. Gr. Gr. § 410.

λέλακας, perf. mid. from the obsolete λήκω, ἔλακον, Dor. for λέληκα, as ἄραρα for ἄρηρα. The quantity of this word is the same in Hesiod. "Erg. 205. Δαιμόνιε, τί λέλακας; έχει νύ σε πολλὸν ἀρείων. But we find it different in Homer, Od. M. 85. "Ενθα δὲ ἐν Σκύλληη ναίει, δεινὸν λελακυῖα. Damm considers that this may be syncopated from λελακηνῖα, from λακέω, which would thus have its first syllable short, which Maltby in his edition of Morell's Thesaurus thinks is never the case. But in this opinion he is not strictly correct, as is shown by Aristoph. Pac.

εἰς σοι φανεῖται θαῦμα, καὶ παρ' ἐλπίδας.

Ex. οἴμοι, βλέπω δὴ παῖδ' ἐμὸν τεθυηκότα  
Πολύδωρον, ὅν μοι Θρῆξ ἔσωζ' οἴκοις ἀνήρ·  
ἀπωλόμην δύστηνος, οὐκέτ' εἰμὶ δῆ.

675

ἄρτιμαθής κακῶν,

αἴ, αἴ, κατάρχομαι νόμον

βακχεῖον, ἐξ ἀλάστορος

ἀρτιμαθής κακῶν.

680

Θερ. ἔγνως γὰρ ἄτην παιδὸς, ὃ δύστηνε σύ;

Ex. ἄπιστ' ἄπιστα, καὶνὰ καὶνὰ δέρκομαι.

ἴτερα δὲ ἀφ' ἑτέρων κακὰ κακῶν κυρεῖ·  
οὐδέποτ' ἀδάκρυτος, ἀστένακτος

685

ἀμέρα μὲν ἐπισχήσει.

Χο. δεῖν, ὃ τάλαινα, δεινὰ πάσχομεν κακά.

Ex. ὃ τέκνου, τέκνου ταλαινας ματρὸς,  
τίνι μόρῳ θνήσκεις, τίνι πότμῳ κεῖσαι;

πρὸς τίνος ἀνθρώπων;

690

Θερ. οὐκ οἶδ'. ἐπ' ἀκταῖς νιν κυρῶ θαλασσίαις.

Ex. ἐκβλητον, ἡ πέσημα φοινίου δορός;

382. μὴ νῦν λάκησης, λίσσομαί σ', δὲ  
ρυμίδιον.

cus., as Orest. 949. κατάρχομαι στεναγμόν.

674. "Thus Ald. Some MSS. ἐλπίδα." Porson. The latter reading would occasion a hiatus. ἐλπίδις is used for the anticipation of either good or ill: Orest. 850. οἴμοι, προσῆλθεν ἐλπίδις, ήν φοβουμένη Πάλαι, τὸ μέλλον ἔξετηκόμην γύδοις.

681. ἀρτιμαθής κακῶν. Xen. K. II. i. 6, 35. δψιμαθής τῶν πλεονεξιῶν. See the note on v. 235.

677. Eur. Hipp. 778. βασιλὶς οὐκέτ' ἔστι δή: 1157. Ἰππόλυτος οὐκέτ' ἔστιν, ὡς εἰπεῖν ἔπος: thus we say, is no more.

682. "Others σοῦ for σὺ, not so correctly: in 681. ἀμφ' ἑτέρων, or ἀφ' ἑτέρων, and 685. ἀδάκρυτον, ἀστένακτον." Porson.

679, 80. "νόμων βακχείων Ald. The other reading is in King's Ms. and Eustathius on Il. B. p. 241, 23=182, 46. νόμουν βακχείων Priscian. xviii. p. 231. b. 11. ed. Ald. Some have γόδων for νόμων." Porson. The verb κατάρχομαι is properly followed by a gen., as Phoen. 582. Πῶς δὲ κατάρξει θυμάτων; but occasionally by an ac-

685. "οὐδέποτε παύσει με ὥστε μὴ δακρύειν" quæ est interpretatione Matthiae unice vera, collato Thuc. i. 129. καὶ σὲ μήτε νὺξ μήθ' ἡμέρα ἐπισχέτω, ὥστε ἀνεῖναι, κ. τ. ἐ. Musgr. ἐπισχήσει, il-lucebit, vel adveniet." Scholef. "Ἀδάκρυτος μοῖρα, Med. 857. "Some MSS. add αὖτε αὖτε κακῶν, or αὖτε αὖτε τῶν κακῶν." Porson.

691. νιν κυρῶ: on this constr., see the note on v. 51.

692. πέσημα. Phoen. 1715. Ὡ φίλε πεσήματ' ἄθλι' ἀθλίου πατρός: 1711

Θερ. ἐν φαμάθῳ λευρῷ  
πόντου νν ἔξηνεγκε πελάγιος κλύδων.

Ἐπ. ὦ μοι, αἴ αἴ, 695

ἔμαιδον ἐνύπνιον, ὄμμάτων ἐμῶν  
σφίν, οὐ με παρέβαι φάσμα  
μελανόπτερον, ἀν ἐσεῖδον  
ἀμφί σ', ἡ τέχνου, οὐκέτι  
ὄντα Διὸς ἐν Φάει.

700

Χο. τίς γάρ νν ἔκταν'; οἵσθ', ὄνειρόφρεον, Φράσαι;

Ἐπ. ἔμὸς, ἔμὸς ξένος, Θρῆκιος ἵππότας,  
ἴν' ὁ γέρων πατὴρ ἔθετό νν κρύψας.

Χο. ὦ μοι, τί λέξεις; χρυσὸν ὡς ἔχοι κτανάν;

Ἐπ. ἄρρητ', ἀνανόμαστα, θαυμάτων πέρα, 705  
οὐχ ὅσιά τ', οὐδὲ ἀνεκτά. ποῦ δίκα ξένων;

ἄ κατάρατ' ἀνδρῶν, ὡς διεμοιράσω  
χρόα, σιδαρέω τεμὰν φαγγάνω  
μελεα τοῦδε παιδὸς, οὐδὲ ὥκτισας.

Χο. ὦ τλῆμον, ὡς σε πολυπονωτάτην βροτῶν  
δαιμῶν ἔθηκεν, ὅστις ἐστί σοι βαρύς. 710

'Ετεοκλέους δὲ πτῶμα, Πολυμείκους τε  
ποῦ; 1316. πέσεα, πέσεα δᾶι Αὐτίχ'  
αἰμάτεον. Thus the Latin *cadarer*,  
an unburied corse, is from *cado*. The  
English word *carcase* is also deduced  
from *caro casa*.

696. "δημάτων τ' ἔμῶν Ald. Many  
Mss. omit the conjunction." Porson.

700. Διὸς ἐν φ., in the light of  
heaven: Hor. Od. i. 1. sub *Jore frigi*: iii. 2. *Vitamque sub Dio et trepidis agat In rebus.*

701. "Others δημιόφρων. Several  
Mss. have ἔκτειν'. Conversely διέφθορ'  
Aug. 1. in 596. which I would have  
edited, if more MSS. had sanctioned  
it." Porson.

702. "δημὸς only once in Aldus and  
many MSS." Porson.

704. "Sometimes it is indifferent  
whether one wishes to express deter-

minately that the consequence of a  
past action is continued on to the time  
of the relation, or not. Hence, in such  
cases, the conj. sometimes changes  
places with the opt. Thus it is in Eur.  
Hec. 697=701. 'ΕΚ. ἔμὸς ξένος, Θρῆ-  
κιος ἵππότας (ἔκτεινέ νιν.) ΧΟΡ. ὦ μοι,  
τί λέξεις; χρυσὸν ὡς ἔχοι κτανάν; al-  
though *ib.* 27. he had used ξχρ in the  
same combination. Comp. Eur. Suppl.  
201." Matth. Gr. Gr. § 518.

705. "πλέα R. and as a various  
reading M. Thus πέρα δεινῶν Pausan.  
iv. 5. p. 291. (471.) which Facius  
well defends." Porson.

707. κατάρατ' ἄ., the positive for  
the superl., as διὰ γυναικῶν Hom. See  
Porson's Pref. p. xxvii=54. Eur. Alc.  
472. ἂ φίλα γυναικῶν.

709. "φλτίσω Ald. MSS. vary."  
Porson.

ἀλλ' εἰσορῶ γὰρ τοῦδε δεσπότου δέμας

'Αγαμέμνονος τούνθένδε σιγῶμεν, φίλαι.

Αγαμ. 'Εκάβη, τί μέλλεις παῖδα σὴν κρύπτειν τάφῳ  
ἐλθοῦσ', ἐφ' οἴσπερ Ταλθύβιος ἥγγειλέ μοι 715  
μὴ θιγγάνειν σῆς μηδέν' 'Αργείων κόρης;  
ἡμεῖς μὲν οὖν ἔωμεν, οὐδὲ ψαύομεν  
σὺ δὲ σχολάζεις, ὥστε θαυμάζειν ἐμέ.

ἢκω δὲ ἀποστελῶν σε τάκεῖθεν γὰρ εὖ  
πεπραγμέν' ἐστὶν, εἴ τι τῶνδ' ἐστὶν καλῶς. 720  
Ἐα, τίν' ἄνδρα τόνδ' ἐπὶ σκηναῖς ὁρῶ  
θανόντα Τρώων; οὐ γὰρ 'Αργείων, πέπλοις  
δέμας περιπτύσσοντες ἀγγέλλουσί μοι.

Εκ. δύστην, ἐμαυτὴν γὰρ λέγω, λέγουσά σε,

712. ἀλλ' εἰσορῶ γὰρ κ. τ. λ. These two particles frequently occur, sometimes together, sometimes with a word interposed, as in the present case, where the remarks of the speaker are interrupted by the entrance of a new character: as Soph. Antig. 155. 'ΑΛΛ' οὐδε γὰρ δὴ βασιλεὺς χώρας Τῆσδε Κρέων δ Μενοικέως νεοχιδὸς—χωρεῖ. Thus the Latins use *sed enim*: Virg. Æn. i. 23. *hoc regnum Dea gentibus esse, Si qua fata sinant, jam tum tenditque foveatque. Progeniem sed enim Trojano a sanguine duci Audierat, Tyrias olim quae verteret arces*: where *sed* refers to the preceding sentence, *enim* to the succeeding: *sed fata non sinebant: audierat enim* etc. See Viger's Idioms, p. 173. Seager. *τοῦδε*, for *ἄδε* or *δεῦρο*: see the note on 51. The nom. and accus. are more frequent in this sense.

*δεσπότου δέμας*, for *δεσπότην*. "Æsch. Eum. 84. κτανεῖν μητρῶν δέμας, for *τὴν μητέρα*. Soph. Oed. C. 1550. *Νῦν δὲ* *ἔσχατὸν σου τούμδν ἀπτεται δέμας*, for *ἔγω*. Comp. Oed. T. 1208. Trach. 908. *φίλων οἰκετῶν δέμας*, for *φίλους οἰκέτας*." Matth. Gr. Gr. § 430, 6. Soph. Antig. 944. *Δανάς δέμας*, for *Δανδή*.

715. ἐφ' οἴσπερ, upon the conditions

which, in pursuance of, conformably with. See Matth. Gr. Gr. § 585. β.

717. οὐδὲ ψαύομεν. Of this violation of Porson's canon respecting the *Pause*, see the explanation in a note to Porson's Pref. and Suppl. p. xviii.

719. "Valckenaer on Phœn. 1327. (1337.) prefers ἢκω μεταστελῶν σε, which the reading of the Harleian Ms. above 507. may seem to favor. But the particle is not so well omitted, and ἀποστελῶν suits the sense better. Some editions of the Phœnissæ have μεταστέλλων, which is faulty, inasmuch as Tragic senarii do not allow such a division. If any instance occurs to the contrary, it labors under an incorrect accentuation, as Æsch. Prom. 67. τὸν Διός τ' ἔχθρῶν ὑπερ Στένεις. Eupolis says in joke, 'Αλλ' οὐχὶ δυνατὸν ἐστιν οὐ γὰρ ἀλλὰ προ-βούλευμα βαστάζουσι τῆς πόλεως μέγα, in Hephaest. p. 15." Porson.

720. καλῶς for καλόν. Thus ἀξίως. Soph. Antig. 637. 'Εμοὶ γὰρ οὐδεὶς ἀξίως ἔσται γάμος Μείζων φέρεσθαι. See the note on 530.

724. "This verse is found in X. P. 74." Porson. ἐμαυτὴν γὰρ λέγω, I mean myself. Thus Herod. vii. 144. Themistocles persuaded the Athenians

'Εκάβη, τί δράσω; πότεροι προσπέσω γόνου 725

'Αγαμέμνονος τοῦδ', ή Φέρω σιγῇ κακά;

Αγαμ. τί μοι προσώπῳ νῶτον ἐγκλίνασαι σὸν

δύρει, τὸ πραχθὲν δ' οὐ λέγεις; τίς ἴσθ' ὅδε;

Εξ. ἀλλ' εἴ με, δούλην πολεμίαν θ' ἡγούμενος,  
γονάτων ἀπάσαιτ', ἄλγος ἀν προσθείμεθ' αὖ. 730

Αγαμ. οὐ τοι πέφυκα μάντις, ὥστε μὴ κλύων

ἴξιστορῆσαι σῶν ὁδὸν βουλευμάτων.

Εξ. ἀρ' ἐκλογίζομαι γε πρὸς τὸ δυσμενὲς

νέας ποιήσασθαι διηκοσίας ἐς τὸν πόλεμον, τὸν πρὸς Αἰγαίητας λέγων. Isoer. Panath. 277. ἔλεγεν, θτὶ σὺ μὲν πεποίησαι τοὺς λόγους, ἐμὲ λέγων. Thus dico: Cic. de Fin. v. 3. Hoc, inquit, non poterit sic abire, cum hic adsit, me autem dicebat. The sense of the passage seems to be this: unhappy youth, and yet in thus addressing you, I apply an epithet more applicable to myself.

727. μοι for μου: as Phœn. 1562. οὐκέτι σοι τέκνα λεύσσει φόδος. See Matth. Gr. Gr. § 392.

- 728. "οὐδύρη Aldus and all MSS.; which being repugnant to the metre, Morell with a perversion of the sense has changed into οὐδυνῆ. At least he ought to have substituted οὐδυνῆ. (Cf. 257.) But Musgr. well corrects οὐρη, referring to Hesychius, δύρεσθαι, οὐδύρεσθαι. Taylor, (*Lect. Lys.* c. 9.) in vain suspects an error in Hesychius. On the same grounds he ought to have disputed the accuracy of the Etymologus, p. 192, 43. 291, 23. Eustathius on Il. B. p. 218, 19=165, 20. εὐρίσκεται δὲ καὶ τὸ οὐδύρεσθαι δύρεσθαι. Nor is it more surprising that both δύρεσθαι and οὐδύρεσθαι should be in use among the Attics, than both κέλλειν and ὀκέλλειν, μέργυνυμι and ὀμέργυνυμι, and many similar. Aeschylus Prom. 271. Καὶ μοι τὰ μὲν παρόντα μὴ δύρεσθ' ἄχη. Editions there wrongly add a mark of elision, such as the Attics do not recognise. In the same, Pers. 584. the metre demands, Δυρόμενοι γέροντες.

Eurip. Hec.

In our author, Med. 159. Brunck has edited 'δυρομένα, as if ο could be elided by ου. A line in Eur. Andr. 397. begins thus, 'Ατὰρ τί ταῦτ' οὐδύρομαι; also a parallel one from the Medea of Neophron, in Stobæus p. 107. ed. Grot., Καὶ πρὸς τί ταῦτ' οὐδύρομαι; Why not, you will ask? Because the Tragic writers never constitute a senarius so, that the third and fourth feet form one word. We must read therefore both in Euripides and Neophron, οὐδύρομαι." Porson.

730. "ἄλγος ἀν προσθείμεθα. Thus Aldus and most edd. But ἀν is rightly repeated in Brunck's *membranae*, Harl., Ms. Reg. Soc., Mosq. 3. and several others. Instead of the second ἀν in J. Mosq. 1. ἄλγει. Brunck has edited, ἄλγος αὐτὸν π. ἄν: badly." Porson. "Quam proni essent Tragici ad geminandum ἄν, omnibus fere doctis indocisque notum." Monk. Alc. 663. Hipp. 482. See Porson's Suppl. to Pref. Viger's Idioms p. 178. Seager.

732. οὐδὸν, course, plan, meaning. Phœn. 925. Ἀκούει δὴ νῦν θεσφάτων ἐμῶν οὐδὸν: Heracl. 237. Τρισσαὶ μ' ἀναγκάζονται συμφορᾶς οὐδὸν, Ἰόλαις, τούσδε μὴ παρώσασθαι ξένους: Hipp. 290. γνώμης οὐδὸν: Soph. OEd. T. 67. Ἀλλ' ὕστε πολλὰ μέν με δακρύσαντα δὴ, Πολλὰς δ' οὐδοὺς ἐλθόντα φροντίδος πλάνοις. Cf. Herod. iii. 156. vii. 234.

733. Am I not however regarding the disposition of this man too much with reference to hostile feelings, whereas he is not ill disposed towards

- μέλλον φρένας τοῦδ', ὅντος οὐχὶ δυσμενοῦς;  
**Αγαμ.** εἴ τοι με βούλει τῶνδε μηδὲν εἰδέναι, 735  
 εἰς ταυτὸν ἥκεις· καὶ γὰρ οὐδὲ ἐγὼ κλύειν.  
**Εκ.** οὐκ ἀν δυναίμην τοῦδε τιμωρεῖν ἄτερ  
 τέκνοισι τοῖς ἐμοῖσι. τί στρέφω τάδε;  
 τολμᾶν ἀνάγκη, καν τύχω, καν μὴ τύχω.  
 'Αγάμεμνον, ἵκετεύω σε τῶνδε γουνάτων, 740  
 καὶ σοῦ γενείου, δεξιᾶς τ' εὐδαιμονος.  
**Αγαμ.** τί χρῆμα μαστεύουσα; μᾶν ἐλεύθερον  
 αἰῶνα θέσθαι; ράδιον γὰρ ἔστι σοι.  
**Εκ.** οὐ δῆτα τοὺς κακοὺς δὲ τιμωρουμένη, 745  
 αἰῶνα τὸν ξύμπαντα δουλεῦσαι θέλω.  
**Αγαμ.** καὶ δὴ τίν' ἡμᾶς εἰς ἐπάρκεσιν καλεῖς;  
**Εκ.** οὐδέν τι τούτων, ἀν σὺ δοξάζεις, ἄναξ.  
 ὄρᾶς νεκρὸν τόνδ', οὐ καταστάζω δάκρυ;  
**Αγαμ.** ὄρῶ τὸ μέντοι μέλλον οὐκ ἔχω μαθεῖν.  
**Εκ.** τοῦτὸν ποτ' ἔτεκον, κἄφερον ζώνης ὑπό. 750  
**Αγαμ.** ἔστιν δέ τις σῶν οὗτος, ὃ τλῆμον, τέκνων;

me? Cf. 119. The tragic writers use ἀρά or ἀρ' οὐ indiscriminately. See Porson's Suppl. Monk Alc. 351. ἀρά μοι στένειν πάρα, Τοιᾶσδ' ἀμαρτάνοντι συζύγου σέθεν;

736. εἰς ταῦτην ἥκεις, sc. ἐμοὶ, see Phœn. 1420. *you and I are agreed:* καὶ γὰρ οὐδὲ ἐγὼ (*βούλομαι*) κλ.

740. "γονάτων Ald. and some MSS. Concerning the ellipse of the preposition πρὸς, see my note on Orest. 663." Porson.

744. "Plautus ridicules this, Asinat. ii. 2, 8. *Ætatem velim servire, Libanum ut convenientiam modo.* This is noticed by Josias Mercerus on Nonius v. *Meret.*" Porson.

745. θέλω, *I am willing*: cf. Orest. 1099. ὃ φίλτατ', εἰ γὰρ τοῦτο κατθάνοιμ' ἰδών. Od. A. 58. Ιέμενος μὲν καπνὸν ἀποθρώσκοντα νοῆσαι Ἡς γαῖης θαρέειν ἴμείρεται.

746. "ἐπάρκειαν Ald. and edd.

*ἐπάρκεσιν* Ms. Reg. Soc. which seems preferable: *ἀρκεσίς* occurs in Soph. CEd. C. 73. *ἐπάρκεσις* 447. I do not recollect to have met with the other form in the Tragedians. I have therefore edited *ἐπάρκεσιν*, having found it in *J. M. N.*" Porson.

748. "This line is thus turned by Ennius in Nonius v. *Guttatim*. *Vide hunc, meæ in quem lacrumæ guttatim cadunt.*" Porson.

οὐ καταστάζω δάκρυ, i. e. καθ' οὐ, by the figure *Anastrophe*. See below 898. 1130. Porson Med. 105. *Æsch. Pr.* 66. *Ἄ,* *αī,* *Προμηθεῦ,* σῶν ὑπερστένω κακῶν.

750. This line contains an instance of the figure termed by Grammarians *ὑστερον πρότερον*, as in Virgil, *Æn.* ii. 353. *moriātur, et in media arma ruitus.* "Æsch. Cho. 979. *ἥνεγχ' ὑπό ζώνην.*" Scholef.

Ex. οὐ τῶν θανόντων Πρεσβειδῶν ὑπὸ Ἰλίῳ.

Αγαμ. ἡ γάρ τιν' ἄλλον ἔτεκες, ἡ κείνους, γύνας;

Ex. ἀνόνητά γ', ὡς ἦσκε, τόνδ', ὃν εἰσορᾶς.

Αγαμ. ποῦ δὲ ᾧ ἐτύγχαν', ἥντικ' ἄλλυτο πτόλις; 755

Ex. πατήρ νιν ἐξέπεμψεν, ὅρρωδῶν θανεῖν.

Αγαμ. ποῖ, τῶν τότε ὄντων χωρίσας τέκνων μόνον;

Ex. εἰς τὴνδε χώραν, οὐπέρ εὑρέθη θανάν.

Αγαμ. πρὸς ἄνδρα, ὃς ἀρχεῖ τῆσδε Πολυμήστωρ χθο-

νός;

Ex. ἐνταῦθ' ἐπέμφθη πικροτάτου χρυσοῦ φύλαξ. 760

Αγαμ. θυήσκει δὲ πρὸς τοῦ, καὶ τίνος πότμου τυχάν;

Ex. τίνος πρὸς ἄλλου; Θρήξ νιν ἄλεσε ξένος.

752. "Brunck from conjecture has edited τῶν οὐ θανόντων, which seems wholly unnecessary." Porson.

754. ὡς ἔσκε. "Interdum cum acerbitate dicitur, ut ap. Latinos, *scilicet*. Euripides in Hec. quum Hecuba interrogata esset, 'ecquos alios peperisset liberos,' eam respondentem facit: 'Ανόνητά γ', ὡς ἔσκε, τόνδ', δν εἰσορᾶς, *Frustra scilicet hunc, quem vides.* Et Agamemnon in Iph. A. 460. de Iphigenia morti destinata: τί παρθένον; Άλης νιν, ὡς ἔσκε, νυμφεύσει τάχα, *Quid virginem? quam Orcus scilicet mox uxorem ducet.*" Hermann on Viger, p. 596. ed. Lond. 1824. Cf. Eur. Hipp. 1139. ὁ τάλαινα Μάτερ, ἔτεκες ἀνδντα.

756. ὁρρωδῶν θανεῖν. "Verbs to fear are not regularly followed by the infin., but by μή with the finite verb, as in Latin *ne*. Yet here also sometimes the infin. only is put. Eur. Ion 1564. θανεῖν σε δείσας μητρὸς ἐκ βουλευμάτων." Matth. Gr. Gr. § 533. Obs. 2.

759. "Thus recent edd. Πολυμήστωρ Aldus. In Harl. M. R. τῆσδε is also improperly omitted. In K. there seems at first to have been Πολυμήστωρ, which was afterwards changed into the other reading. But Πολυμήστωρ in M. by the first hand, in Cant.

and N." Porson. Compare with this line in construction, Eur. Hipp. 100. Τήνδ' ἡ πύλαισι σαῖς ἐφέστηκεν Κύπρις: Τρο. 20. οὐ τήνδ' ἐπεστράτευσαν "Ελληνες πόλιν. Hec. 972. Άesch. S. c. Th. 559. "Εστιν δὲ καὶ τῷδ', δν λέγεις τὸν Ἀρκάδα, 'Ανὴρ ἄκομπος.

762. "The particle γε, which contributes nothing to the sense or elegance, is omitted in *Mosq.* i. 4.: *J.* has δ'. [The original reading was, τίνος γ' ὑπὸ ἄλλου; which Matthiae and Scholef. prefer: the latter expresses the force of γε thus: *why, by whom else?*] The true reading seems to be, Τίνος πρὸς ἄλλου, which also corresponds better with the question. Above 690. πρὸς τίνος ἀνθρώπων; Suppl. 404. οὐ γάρ ἄρχεται 'Ενδε πρὸς ἀνδρός. Thus editions have it. But Valckenaeer, Phœn. 396., cites 'Ενδε ὑπὸ ἀνδρός. In Lucian, Anachars. 9. all MSS. and editions agree in ἀγχομένους πρὸς ἄλληλων, in 11. one Ms. has ἀγχομένους ὑπὸ (the rest πρὸς) τῶν ἀντιπάλων. In 11. T. 133. where commonly ὑπὸ Ἐύρυσθῆνος ἀέθλων is read, some MSS., among which is the Venetian, have πρὸς Εύρυσθῆνος. Compare X. Π. 1314. with Med. 1410. In Arrian. Exp. iii. 12. p. 120, 4. a Ms. belonging to Gronovius has ὑπὸ for πρὸς." Porson. See also Eur. Hipp. 1159.

Αγαμ. ὡς τλῆμον, πότου χρυσὸν ἥράσθη λαβεῖν;  
Επ. τοιαῦτ', ἐπειδὴ ξυμφορὰν ἔγνω Φρυγῶν.

Αγαμ. εὗρες δὲ ποῦ νιν, ή τίς πηγήκεν νεκρόν; 765  
Επ. ήδ', ἐντυχοῦσα ποντίας ἀκτῆς ἔπι.

Αγαμ. τοῦτον ματεύουσ', ή πονοῦσ' ἄλλον πόνον;  
Επ. λοῦτρός φέρετ' οἴσουσ' ἐξ ἀλὸς Πολυξένη.

Αγαμ. κτανῶν νιν, ὡς ἕοικεν, ἐκβάλλει ξέρος.  
Επ. θαλασσόπλαγκτόν γ', ὡδε διατεμάν χρόα. 770

Αγαμ. ὡς σχετλία σὺ τῶν ἀμετρήτων πόνων.  
Επ. ὅλωλα, κούδεν λοιπὸν, Αγάμεμνον, κακῶν.

Αγαμ. φεῦ, φεῦ τίς οὕτω δυστυχῆς ἔφυ γυνή; —  
Επ. οὐκ ἔστιν, εἰ μὴ τὴν τύχην αὐτὴν λέγοις.

ἄλλος ἀνπερ οὖνεκ' ἀμφὶ σὸν πίπτω γόνυ, 775  
ἄκουσον. εἰ μὲν ὅσιά σοι παθεῖν δοκῶ,  
στέργοιμ' ἄν· εἰ δὲ τοῦμπαλιν, σύ μοι γενοῦ  
τιμωρὸς ἀνδρὸς, ἀνοσιωτάτου ξένου,  
οἵσ οὔτε τοὺς γῆς νέρθεν, οὔτε τοὺς ἄνω  
δείσας, δέδρακεν ἔργον ἀνοσιώτατον,  
κοινῆς τραπέζης πολλάκις τυχὼν ἐμοὶ, 780  
ξενίας τὸ ἀριθμῷ πρῶτος ὃν ἔμων φίλων.

763. "Interrogative, necne, accipiantur particulae η του, parum aut nihil refert. Anglice verte, *I suppose.*" Elmsley Heracl. 56.

764. τοιαῦτ' (ἡν), such was the case: see Phœn. 428.

768. λοῦτρ'. Schaefer remarks that this should be λούτρ', for λοῦτρὰ, as above 609. λοῦτροῖς: λοῦτρον, whence plur. λοῦτρα, signifies water which has been used for ablution: λοῦτρὸν, water for the purpose of purification, and therefore undefiled.

770. "γ' is wanting in some MSS. For κακῶν in 772. some have κακόν." Porson. Cf. 557.

774. "λέγεις others, which if any one chooses to substitute, I shall not object. Brunck compares the words of Terence, (Adelph. iv. 7.) *Ipsa si cu-*

*piat Salus, Servare prorsus non potest hanc familiam.* More to the purpose seem those of Trabea in Cicero Tusc. Disp. 4, 31. *Fortunam ipsam anteibō fortunis meis.*" Porson. Schaefer suggests that Τύχην with a capital would be better.

777. στέργοιμ' ἄν, Schol. ἀγαπόμ' ἄν, *I will acquiesce, submit.* Eur. Hipp. 460. Στέργουσι δ', οἶμαι, ξυμφορᾶς τικάρουν.

779. "Some omit the former τοὺς, others change it into τῆς." Porson.

782. "ξένην for φίλων many MSS.: badly. Aldus and almost all MSS. πρῶτα τῶν ἔμων. Brunck from his *membranæ* has edited τὰ πρῶτα, being as much delighted with two anapests, as others are offended. But that copy is not free from manifest

τυχῶν δὲ σαν δεῖ, καὶ λαβὼν προμηθίαν,  
ἔκτεινε, τύμβου δέ, εἰ κτανεῖν ἐβούλετο,

glosses; for above 607. it has *τάγγος* for *τεῦχος* as in *M. Mosq. I. N. R.* Therefore *τὰ πρῶτα* is a mere scholion, as is evident from the circumstance, that in some MSS. the article is written over *πρῶτα* to explain it. Musgrave has conjectured *ξένια*, which is tame and obscure. Beck removes the comma after *ἐμοί*, and places it after *ξένιας*, by which I do not see that any thing is gained. Another participle is by all means necessary after *τυχῶν*, to connect the two members of the sentence. We might indeed read, *ξένια τ' ἀριθμῶν πλεῖστα τῶν ἐμῶν φίλων*, were not this too great a departure from the common reading. I have therefore given *πρῶτος ὁν* for *πρῶτα τῶν*. When once *πρῶτος ὁν τῶν ἐμῶν φίλων*, or with the addition of one letter only *πρῶτος τῶν ἐ. φ.* had been written, some person anxious about the metre from thence made out the common reading. Brunck has vitiated a passage of Aristophanes Vesp. 1249. by a similar blunder. The Attics often use *ἴππική* and *μουσική* without the article. We read therefore rightly, 'Ετύγχανεν γὰρ οὐ τρίβων ὁν *ἴππικῆς*, as Suidas also v. *τρίβων*. But Brunck not knowing this, has thrown out the participle which was necessary; and inserted the article which was unnecessary. 'Ετύγχανεν γὰρ οὐ τρίβων *τῆς ιππικῆς*. Should any one object, that it does not seem probable, that readings so slightly corrupted as *πρῶτος τῶν ἐμῶν φίλων*, *πρῶτος ἀν τῶν ἐμῶν φίλων*, should be still farther perverted, he is not aware, (to use the words of Heinsterhusius on Aristophanes Plut. p. 349.) *quam proclivi lupsu voces etiam notissimae nonnunquam in maculas degenerent, quibus eluendis hominum rel acutissimorum ingenia frustra defatigentur.* I will confirm this remark by one or two examples. In the Dionys-alexander of Cratinus preserved in Macrob. Sat. v. 21. Gronovius adds a line from the Ms. of De Thou: Στολὴν δὲ δὴ

*τίν' εἶχε τοῦδ' δμόχροον.* Thus he has given from his father's conjecture, written on the margin, not edited, whilst the Ms. had ΤΟΤΔΟΜΟΙΦΡΑΣΩΝ. So trifling a mistake has effaced the true reading of this passage. Read, *τοῦτό μοι φράσον*. There is extant in Strabo x. p. 743. A. (485. B.) a fragment of Pindar respecting Delos, a part only of which I will transcribe: 'Αλλ' ἡ Κοιογενῆς δπότ' ὠδίνεσσι θοᾶις ἀγχιτόκοις ἐπέβα νιν, δὴ τότε τέσσαρες ὄρθαι πρέμνων ἀπώρουσαν χθονίων, ἀν δ' ἐπικράνοις σχέθον πέτραν ἀδαμαντοπέδιλοι κίονες, ἔνθα τεκοῖσ' εὐδαιμον' ἐπέψφατο γένναν. Commonly ἀλλὰ καὶ δ *γένος*, whence Barnes has well deduced *Κοίου γένος*, but from the Moscow Ms. of Strabo which has *καιογενῆς*, you may get *κοιογενῆς*, which is rather better. For δδύναισι θείαις the same Ms. has ὠδίνεσι θεοῖς. Also ἀγχιτόκοις, which has escaped from most editions, is found in Aldus and this Ms. Again, *ἐπιβαλνειν* edd. *ἐπέβαινεν* Ms. Next follows *πρύμνων* erroneously in some MSS.; excellently in the Moscow one, ἀν δ' ἐπὶ κράνοις σχέθον πέτραν, with the exception of a slight error in division. Editions have, ἀν δ' ἐπὶ κραναῇ σχεδὸν πέτρα. Casaubon has rightly conjectured *σχέθον*, the rest he has not attempted. Translate thus: COLUMNAE vero basi adamantina innixa rupem CAPITULIS sustinuere. The word occurs in the same sense in Iph. T. 51. Eustathius Il. H. p. 700, 64=582, 44. *ἐπίκρανον*, δπερ ἐστὶ κεφαλὴ κίονος. To Cratinus and Pindar we may add Aristophanes, Ran. 1076. Οὐκ οὖδ' εἰς ἥντιν' ἐρῶσαν πάποτ' ἐποίησα γυναικα. The passage having been thus corrupted, transcribers endeavored to repair the mischief, some by adding *ἀν*, others *ἐγώ*. Without troubling myself to expose the errors of the received text, or to lash the trifling of Invernizius, I shall merely remark, that the true reading is preserved by the Ravenna copy: Οὐδὲ οὐδεὶς ἥντιν' ἐρῶσαν πάποτ'

οὐκ ἡξίωσεν, ἀλλ' ἀφῆκε πόρτιον.  
ἡμεῖς μὲν οὖν δοῦλοι τε, καὶ σθενεῖς ἴσως.

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ἐποίησα γυναικα. Thus you have three passages, which were, it is true, corrupted in editions, but so slightly, that nothing could be more plain or easy than their emendation. But, it may be said, the participle *ῶν* may be understood. Certainly it may; as in Hipp. 232. and elsewhere; but not where two members of a sentence are so connected as in the present instance. Examples will elucidate this point. Aristoph. Plut. 751. Οἱ γὰρ δίκαιοι πρότερον δύτες καὶ βίον ἔχοντες ὅλιγον αὐτὸν ἡσπάζοντο. Vesp. 505. αἴτιαν ἔχω Ταῦτα δρᾶν, ξυνωμότης ὁν, καὶ φρονῶν τυραννικά. Pac. 633. Ἀλλ' ἄτ' ὁν ἄνευ γιγάρτων, καὶ φιλῶν τὰς ισχάδας, Ἐβλεπεν πρὸς τοὺς λέγοντας: 685. Ἀπορῶν δ δῆμος ἐπιτρόπου, καὶ γυμνὸς ὁν, Τοῦτον τέως τὸν ἄνδρα περιεξώσατο. Menander in Stobaeus lxx. p. 299. ed. Grot. "Οταν πένης ὁν, καὶ γαμεῖν τις ἐλόμενος, Τὰ μετὰ γυναικὸς ἐπιδέχηται χρήματα, Αὐτὸν δίδωσιν, οὐκ ἐκείνην λαμβάνει. Eurip. Androm. 499. Μητρὸς λεχέων, θεοὺς ὑπερθυήσκεις, Οὐδὲν μετέχων, Οὐδ' αἴτιος ὁν βασιλεῦσιν. If from any one of these passages you expunge the participle *ῶν*, you will create, if not a solecism, at least a very harsh phraseology. ["The same neatness in the structure of their sentences is carefully attended to, if I mistake not, by later writers, at least by οἱ ἀκριβέστεροι. Diodorus Sic. xx. c. 62. Προήγαγε τὴν στρατιὰν, τῷ μὲν ἀριθμῷ βραχὺ λειπομένην τῶν ἐναντίων, τῇ δ' ἀρετῇ πολὺ καταδεεστέραν οὖσαν: where Wesselink remarks: 'οὐσαν omittit Basil.' adding perhaps justly: 'neque necessaria vox est.' For although the Greeks approve this construction, yet they are not averse from the other, which Porson has almost pronounced a solecism. Eur. Orest. 451. Ο Σπαρτιάδης Τυνδάρεως μελάμπεπλος, Κουρᾶ τε θυγατρὸς πενθίμῳ κεκαρμένος; 1590. Δόμων δ' ἐπ' ἄκρων τούτῳ πυργηρουμένους, Ξίφος δ' ἐμῆς θυγατρὸς ἐπίφρουρον δέρη. Med.

735. Λόγοις δὲ συμβάσ., καὶ θεῶν ἀνάμοτος. Homer Il. X. 342. Ἡ οὐκεσσιν ἐπίσκοπος ἡμετέρροσι, Ἡ τίνα συλίσων—. Herod. i. 60. μέγαθος ἀπὸ τεσσέρων πηχέσσον ἀπολείπουσα τρεῖς δακτύλους, καὶ ἄλλως εὐειδῆς: 65. ἀδελφίδεοῦ μὲν ἔωστοῦ, βασιλεύοντος δὲ Σπαρτιητέων." Schæf.] Valckenaeur therefore is wrong in his note on Herod. i. 59. in proposing to read *ῶν* for *ῶν* in the passage from the Vespæ. But Suidas, under Εἰ καὶ νῦν ἐγὼ, and Ξυνωμότης, rightly retains *ῶν*: and in both cases rightly has *τυραννικὰ* for *τυραννίδα*. But suppose that I should contend, that the mistake of the transcriber in writing *πρῶτα* for *πρῶτος* was the origin of this confusion? Undoubtedly nothing is more likely, than that *α* should be written for *ος*. For since sigma is generally expressed by this character *c*, it is evident that, if *ο* and *c* coalesce, a figure will be formed not unlike to *α*. In Homer, Od. A. 157. *πρῶτα*. The Ms. Harl. 5674. has *τὸν* in the text, and *πρῶτος* written over as a various reading. In this play 546. the word *στρατὸς* is so written in the Ms. *M.*, that at first sight any one would suppose it to be *στρατά*. In the Scholia on Aristoph. Nub. 508. Alidus and Junta have οὐ πορρῶγά τινος, which Gelenius has changed into οὐ πορρῶγός. Clemens Alexandr. Quis dives salvetur p. 940. 44. ἀμέλει δ πάντα τὰ τοῦ νόμου πληρώσας ἐκ νεψητος, καὶ τὰ ὑπέρογκα φρυαξάμενος, έν τούτῳ πραθῆναι τοῦ δλοῖς οὐ δεδύνηται, τὸ τοῦ σωτῆρος ἔξαρτον, Ήντα λάβῃ ξωὴν αἰώνιον οὐ ἐπόθει. What is the meaning of *πραθῆναι*? It is translated *acquirere*. Change *A* into *OΣ*, and read *προσθῆναι*. If any one chooses to render *πραθῆναι τοῖς δλοῖς*, *seque suaque omnium rendere*, I will only say that such a version appears to me forced and strained. Pausanias, viii. 25. p. 651. καθότι δὲ αὐτὸς δ Λάδων ἐκδίδωσιν οὐ τὸν Ἄλφειδυ, Κοράκων ὡνόμασται Νῦ

ἀλλ' οἱ θεοὶ σθένουσι, χῶ κείτων κρατῶν  
νόμος· νόμῳ γὰρ τοὺς θεοὺς ἡγούμεθα,

tos. Οἱ δὲ ἤγηνται τὴν Ἐνίσπην καὶ Στρατήν τε καὶ Ρίπην τὰς ὑπὸ τοῦ Ουκρίου κατειλεγμένας γενέσθαι νήσους τοτὲ ἐν τῷ Λαδῶνι ὑπὸ ἀνθρώπων οἰκουμένας· φὸι πεπιστευκότες μάταια ἴστωσαν. The conjecture of Sylburgius for φοι π., viz. & οι π., Facius has edited from the Moscow Ms. Neither is correct; both being corrupted from δσοι. But, if you read thus, what will be the construction, and meaning of the words? They will admit of none. For δσοι must be erased and substituted above, in the place of οι, so that the whole passage may run thus: κοράκων ἀνόμασται νῆσος. δσοι δὲ ἤγηνται—οἰκουμένας πεπιστευκότες μάταια ἴστωσαν. The first transcriber having written οι, by putting, as frequently happens, a letter only once which ought to be repeated, immediately corrected his mistake by writing δσοι in the margin. But the second transcriber made two mistakes; for he both considered this word as an addition, not an explanation; and hastily introduced it into a wrong place. Next two other transcribers corrupted this, the one into & οι, the other into φ οι. That Pausanias gave the passage thus, will appear evident from Pausanias himself, v. 12. p. 404. "Οσοι δὲ ἀνθρώπων τὰ διὰ τοῦ στόματος ἐσ τὸ ἐκτὸς [τοῖς is added by Schæf.] ἐλέφασιν ἔξισχοντα ὀδόντας τῶν θηρίων εἶναι, καὶ οὐ κέρατα ἤγηνται, τούτοις ἴστιν ἀπιδεῖν μὲν ἐσ τὰς ἄλκας. vi. 13. p. 452. Εἴηθειας μὲν δὴ μετέχουσι καὶ δσοι Χίονιν αὐτὸν ἀναθεῖναι τὴν στήλην, ἀλλ' οὐ Λακεδαιμονίων ἤγηνται τὸ δημόσιον. A little before in this same chapter iii. 25. "Οσοι δὲ Θέμιδος, καὶ οὐ Δημητρὸς τῆς Λουσίας, τὸ ἄγαλμα εἶναι νομίζουσι, μάταια ἴστωσαν ὑπειληφότες. In Dionysius, Athen. ix. p. 381. D. ιχθὸς ἀδρὸς πάρεστι ταῦτος. ἴστι οὖς, the excellent emendation of Grotius, τάντος ἴστι σὰ, is confirmed by the Venetian Ms. This discussion has detained me long enough, and yet

I cannot dismiss it. For it may happen that some one of those, Οἰστισιν ἀντιλέγειν μὲν ἔθος περὶ παντὸς ὅμοιως, 'Ορθῶς δ' ἀντιλέγειν οὐκέτι τοῦτ' ἐν ἔθει, may defend τυγχάνειν by itself as put for εἶναι in Aristophanes. To which I reply, that, in the first place, it is not allowable to introduce into the text an emendation in opposition to all MSS.; in the next, one instance only (Eurip. Andr. 1116.) is brought forward by Locella on Xen. Ephes. iv. p. 93, 6. for in Soph. Aj. 9. τυγχάνει στάξων are to be joined. In (Ed. C. 1490. ήνπερ τυγχάνων ὑπεσχόμην has been misunderstood by interpreters. The meaning is, *quam promisi, si ipse a Theseo id quod peterem, conquereret*. The passages from Libanius and Herodian are not to the purpose; from the words of Plato φν and δν might easily escape, particularly after a like termination. And therefore I think that Fischer in the Apology for Socrates is right in adding δν: in Republ. ii. p. 369. B. HSt. I think that it ought to be added, and in every similar case, since this participle is omitted with the greatest facility. In the Themistetus p. 151. F. is correctly edited, Γόνιμον η ἀνεμαῖον τυγχάνει δν, but Suidas in the word 'Ανεμιαῖον, and the Scholiast on Aristoph. Av. 696. in citing the passage omit the participle. There remains a line of Aristophanes, Eccles. 1137. Καὶ τῶν θεατῶν εἰ τις εἴνους τυγχάνει. But there we should read, Κεὶ τῶν θεατῶν δν τις εἴνους τυγχάνει: a similar collocation is met with in Plut. 33. Τὸν δ' νίδν, ήσπερ δν μόρος μοι τυγχάνει. Καὶ could easily have been changed into κεὶ, and δν with the greatest ease have escaped. What shall we do then with the line from Euripides, τυγχάνει δ' ἐμπύροις? If you choose to excuse it on the ground of ποιητικὴ ἀδεια, I will not interfere; but if you come to the conclusion that it is altogether foreign to the practice of that

καὶ ζῷμεν ἄδικοι καὶ δίκαιοι ὠρισμένοι.

ὅς εἰς σ' ἀνελθὼν, εἰ διαφθαρήσεται,

καὶ μὴ δίκην δώσουσιν, οἵτινες ζένους

χτείνουσιν, ἡ θεῶν ἱερὰ τολμῶσιν φέρειν,

οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις ἕσον.

790

age, you will have my permission to read ἔτυχε δὲν ἐν ἐμπύροις. In Aesch. Choëph. 112. *κεὶ* for *καὶ* is well corrected by Canter, but unnecessarily, for the three editions preceding that of Stephens have it." Porson. "Porson, though in general very exact, has rather inadvertently given his sanction to the rule of Phrynicus, p. 120. Οἱ ἀμελεῖς οὐτω λέγουσι, φίλοι σοι τυγχάνω, ἔχθρός μοι τυγχάνεις δεῖ δὲ τῷ δῆματι τὸ δν προστιθέναι, φίλοι μοι τυγχάνεις δν, ἔχθρός μοι τυγχάνεις δν. οὐτω γὰρ οἱ ἀρχαῖνι ἔχρησαντο. He had forgotten the passage of Sophocles, Electr. 46. δ γὰρ Μέγιστος αὐτοῖς τυγχάνει δορυξένων. Hence he changes without cause and too boldly Aristoph. Eccles. 1137. and Eur. Andr. 1116.; and in Soph. Aj. 9. unites τυγχάνει στάζων, which seems inconsistent with the connexion of the passage." Erfurdt. Hermann, Schaefer, Matthiae, and Elmsley support this objection of Erfurdt; and from Dobre's Aristoph. Append. p. 144. it appears that Porson subsequently allowed that δν might be omitted after τυγχάνω by the tragic writers, from Soph. El. 46. 315 (=313. νῦν δ' ἀγροῖσι τυγχάνει :) Eur. Hec. 957. but not by the comic or prose writers. See Med. 735.

783. "Some MSS. δσον." Porson. The Schol. explains this line thus: τυχῶν ἐξ ἡμῶν, δσων δεῖ τυγχάνειν τοὺς φίλους πρὸς φίλων, καὶ λαβῶν πρέπουσαν κηδεμονίαν, ἔκτεινε τὸν ἐμὸν νίόν. Ἡ δτι τυχῶν δσων δεῖ τυγχάνειν τοὺς τῶν βασιλέων παῖδας τρέφοντας ἐν οἴκοις, χρημάτων λέγω, καὶ λοιπῆς δαπάνης. According to the latter explanation, we may construe thus: having received all that was necessary, and having undertaken the charge of providing for him: προμηθία, cura,

Alc. 1073. ἔγω δέ σου προμηθίαν ἔχω: tutela, Soph. CEd. C. 332. 1043.

784. εἰ κτ. ἐβ., even though he chose to kill him, for εἰ καὶ: So Terence Eun. Redeam? non, si me obsecrat.

787. "Wytttenbach in Biblioth. Crit. Vol. i. P. iv. p. 35. remarks that Euripides alludes to the words of Pindar, νόμος δ πάντων βασιλεύς." Porson. Herodotus iii. 38. Καὶ δρθῶς μοι δοκεῖ Πίνδαρος ποιῆσαι, νόμον πάντων βασιλέα φῆσας εἶναι.

788. "Our poet has used the expression θεοὺς ἥγεισθαι (for ἥγεισθαι εἶναι) again in Bacch. 1327. Electr. 587. Aristophanes Eq. 32. Βρέτας; τὸ ποῖον ἔτεβν; ἥγει γὰρ θεούς;" Porson. Aesch. Pers. 503. θεοὺς δέ τις Τὸ πρὸν νομίζων οὐδαμοῦ, τότεν εὔχετο Λιταῖσι: see Blomf. Gloss.

789. ὠρισμένοι, having defined for ourselves. "The perfect passive is used as a perf. mid. Soph. Antig. 363. νόσων ἀμηχάνων φυγὰς ξυμπέφρασται. Xen. Anab. v. 2, 9. Οἱ μάντεις ἀποδειγμένοι ἦσαν, δτι μάχη μὲν εἴη, τὸ δὲ τέλος καλὸν τῆς ἔξόδου. Thuc. iii. 90. Ἐτυχον δύο φυλαὶ — τινα καὶ ἐνέδραν πεποιημέναι. Deinosth. p. 958. Τὴν μὲν λέλυσαι, τὴν δὲ ἐκδέδωκας ἔταίραν. Eur. Iph. A. 1279. Οὐ μενέλεως με καταδεδούλωται, τέκνον." Matth. Gr. Gr. § 493.

790. δs, sc. νόμος, εἰς σ' ἀν., hating devolved on you: this is a nominative absolute, instances of which may be seen on Phœn. 290.

792. φέρειν, often used to signify to plunder: Il. E. 481. ἀτὰρ οὗτε μοι ἐνθάδε τοῖον, Ολόν κ' ἡε φέροιεν Ἀχαιοί, Ἡ κεν ἄγοιεν: Virg. Aen. ii. 374. ahī rapiunt incensa feruntque Pergama.

793. "This verse is again employed by Euripides in an uncertain play in Stobæus p. 165. ed. Grot." Porson.

ταῦτ' οὖν ἐν αἰσχρῷ θέμενος, αἰδεσθητί με.

οἴκτειρον ἡμᾶς· ὡς γραφεύς τ' ἀποσταθεὶς  
ἰδοῦ με, κἀνάθρησον οἵ τ' ἔχω κακά.

τύραννος ἦν ποτέ· ἀλλὰ νῦν δούλη σέθεν·

εὔπαις ποτέ οὖσα, νῦν δὲ γραῦς, ἄπαις οὐδὲν  
ἄπολις, ἔρημος, ἀθλιωτάτη Βροτῶν.

οἵμοι τάλαινα, ποῖ μὲν ὑπεξάγεις πόδα;

ἔοικα πράξειν οὐδέν· ἀ τάλαιν' ἴγα.

τί δῆτα θυητοὶ τάλλα μὲν μαθήματα

μοχθοῦμεν, ὡς χρὴ, πάντα, καὶ μαστεύομεν,

πειθὼ δὲ, τὴν τύραννον ἀνθρώποις μόνην,

οὐδέν τι μᾶλλον ἐς τέλος σπουδάζομεν,

μισθοὺς διδόντες, μανθόνειν, οὐδὲν ποτὲ

795

800

805

795. "Wytténbach p. 36. wishes to eject this line and to read in the next *ἰδοῦ τε*: but improperly; all the MSS., as well as Eustathius, have *ἰδοῦ με*. The incorrect reading *κἀνάθρησον* of M. and R. occurs also in Eustathius II. I. p. 752, 4—653, 5. Above also 673. *Ἄθρησον* M. Mosq. 4." Porson. "Cf. Lucian. T. i. p. 702. Ταῦτ' οὖν ξυνεπιστάμενοι αὐτοῖς, μισθοῦσι καὶ ἐπιβουλεύουσιν, εἴ τις ἀποστὰς, ἀκριβῶς καταγενοηκὼς αὐτὸς ἐκτραγῳδῆσει καὶ πρὸς πολλοὺς ἔρει: T. ii. p. 491. "Ην μεν πάντις ἐγγένθεν σκοπῶμέν τι, καὶ ὑπὸ τῶν ὑφθαλμῶν αὐτῶν, οὐδὲν ἀκριβὲς διαγρυπνώσκομεν. ήν δὲ ἀποστάντες ἐκ τοῦ συμμέτρου διαστήματος ίδωμεν, ἀπαντα σαφῶς καταφαίνεται τὰ εὖ καὶ τὰ μὴ οὖτας ἔχοντα. Senec. Nat. Quæst. i. 5." Schæfer.

800. "Ought we not to read *ποῖ μετεξάγεις*; although the syllable may be short, even if *μ*' is put for *μοι*," says Musgr. But *μ*' is put for *με*. The sense seems to be: *Quo meum pedem subducis*, i. e. *quo me cogis te sequi?* Agamemnon, unwilling to grant Hecuba's request, and yet loth openly to deny it, endeavors to withdraw gradually from the stage. Two accusatives will present no difficulty to any one who is not wholly unversed in the Attic

poets. To the instances adduced by Brunck on *Æsch. Thib.* 836. [κακόν με καρδίαν τι περιπιτνεῖ κρύος,] and elsewhere, add this one, Aristoph. *Thesm.* 491. *Στρόφος μ' ἔχει τὴν γαστέρα.*" Porson. *Eur. Heracl.* 173. *εἴτι τοῦτο σε Ψυχὴν ἐπαίρει. Æsch. Eum.* 88. *μὴ φόβος σε νικάτῳ φρένας:* *Suppl.* 284. *φόβος μ' ἔχει φρένας.* See *Phœn.* 300.

804. "Quintilian i. 12, 18. seems to have had this passage in mind, *illum (ut ait non ignobilis tragicus) reginam rerum orationem.* Or more probably the following from Cicero *de Orat.* ii. 44. which Cicero took from the *Hermione* of Pacuvius, *O flexanima atque omnium regina rerum oratio.* Nonius v. *Flexanima* cites the words both of Cicero and Pacuvius. Pacuvius alludes to Euripides." Porson.

805. οὐδέν τι μ. Schol. οὐδαμῶς: *But are not at all in earnest to learn to perfection &c.* οὐδὲν μᾶλλον differs little from *οὐδὲν*: *Thuc.* ii. 70. *αἴ ἐσ τὴν Ἀττικὴν ἐσβολαὶ Πελοποννησίων οὐδὲν μᾶλλον ἀπαντοσαν τοὺς Ἀθηναίους.*

806. ήν γ. Elmsley on *Soph. CEd.* T. 1389. would read ήν ην ποτέ. The different senses of ήν with the subjunctive, optative, and indicative, are thus illustrated by Monk on Hipp.

πείθειν ἂ τις Βούλοιτο, τυγχάνειν θ' ἄμα ;  
 πῶς οὖν ἔτ' αὖ τις ἐλπίσαι πρόξειν καλῶς ;  
 οἱ μὲν τοιοῦτοι παῖδες οὐκέτ' εἰσὶ μοι·  
 αὐτὴ δὲ ἐπ' αἰσχροῖς αἰχμάλωτος οἴχομαι.  
 καπνὸν δὲ πόλεως τόνδε ὑπερθρώσκονθ' οἶδα.  
 καὶ μὴν ἵσως μὲν τοῦ λόγου κενὸν τόδε,  
 Κύπριν προβάλλειν ἀλλ' ὅμως εἰρήσεται·  
 πρὸς σοῖς πλευροῖς παῖς ἐμὴ κοιμίζεται,  
 ἡ Φοιβᾶς, ἥν καλοῦσι Κασάνδραν Φρύγες.  
 ποῦ τὰς φίλας δῆτ' εὐφρόνας δείξεις, ἄναξ,  
 ἡ τῶν ἐν εὐη̄ φιλτάτων ἀσπασμάτων  
 χάριν τίν' ἔχει παῖς ἐμὴ, κείνης δὲ ἐγώ ;  
 ἐκ τοῦ σκότου γὰρ, τῶν τε νυκτέρων πάνυ

810

815

643. χρὴ πρόσπολον οὐ περὶ—ἢν ἔχωσι μήτε κ. τ. λ. would mean, that they may be able neither, &c. οὐκ εἶων πρ. π.—ἢν ἔχοιεν μήτε κ. τ. λ. that they might be able neither, &c. χρῆν πρ. οὐ π.—ἢν εἰχον μήτε κ. τ. λ. in which case they would be able neither, &c.

809. “οἱ μὲν γὰρ δύτες παῖδες M. N. R. a remarkable reading. 810. ἐπ' ἔχθροῖς G. 812. Some MSS. omit μέν. If γε were read, it would not be amiss.” Porson.

810. ἐπ' αἰσχροῖς, turpi conditione : Androm. 1112. ἡκαν ἐπ' αἰσχροῖς. Hecuba alludes probably to the degrading offices to which captives were obliged to submit, mentioned by Polyxena above 362. See the note on 643.

811. τόνδε for ὅδε : or to be understood thus : this that I see ascending is the smoke of my city : Virg. Aen. ix. 481. *Hunc ego te, Euryale, adspicio? Is this you that I behold?*

813. εἰρήσεται, Schol. λεχθήσεται. There are four forms of the future that have a passive signification ; the fut. middle, (λέγει 895.) the paulo post futurum, (as in this case, κεκλήσεται 1253.) and the first and second futures passive. See Porson on Eur. Med.

336. Monk Hipp. 1458. II. N. 100. θαύμα—δὲ οὕποτε έγωγε τελευτῆσαι σθαι ἔφασκον.

814. “σῆσι πλευρῆς Ald. and edd. But the Leyden Ms., according to Valckenaer, has the neuter, as some others also have. Others again have either σοῖσι or πλευροῖς, retaining at the same time πλευρᾶς or σῆσι. In Soph. Aj. 1253. is commonly read Μέγας δὲ πλευρᾶς Βοῦς. Most of the MSS. have πλευράν. But a Ms. of Brunck's, Stobæus, and Eustathius on Od. E. p. 1524, 51=208, 51. have rightly πλευρά.” Porson.

816. “The Scholiast on Soph. Aj. 520. citing this passage satirizes it with this remark : δέ δέ γε Εὔριποι μαστροπικώτατα εἰσάγει τὴν Ἐκάβρη λέγουσαν. But Ennius indifferent to this point thus translates it : Quæ tibi in connubio rerecunde et modice more gerit, in Nonius v. Modicus.” Porson.

818. I have edited τίν’ for τιν’, the sense evidently requiring the interrogative pronoun.

819. “Aldus has edited : ‘Ἐκ τοῦ σκότου γὰρ, νυκτέρων τ’ ἀσπασμάτων Φίλτρων δμοῦ τε τοῖς βροτοῖς πολλὰ χάρις. Whence Reiske and Tyrbill read δμοῦται. But almost all MSS. have as I have edited. A Ms. e

Φίλτρων μεγίστη γίγνεται βροτοῖς χάρις.

820

ἄκουε δὴ νῦν. τὸν θανόντα τόνδ' ὄρᾶς;  
τοῦτον καλῶς δρῶν, ὅντα κηδεστὴν σέθεν  
δράσεις. ἐνός μοι μῆδος ἐνδεής ἔτι.

εἴ μοι γένοιτο φθόγγος ἐν βραχίοσι,

καὶ χερσὶ, καὶ κόμαισι, καὶ ποδῶν βάσει,

825

ἡ Δαιδάλου τέχναισιν, ἡ θεῶν τινὸς,  
ὡς πάνθ' ὁμαρτῆ σῶν ἔχοιτο γουνάτων,  
κλάοντ', ἐπισκήπτοντα παντοίους λόγους.

ῷ δέσποτ', ὥ μέγιστον "Ελλησιν φάος,

πιθοῦ, παράσχες χεῖρα τῇ πρεσβύτιδι

830

τιμωρὸν, εἰ καὶ μηδὲν ἔστιν, ἀλλ' ὅμως.

Brunck's has πάντων for πάνυ, whence he has edited—τῶν τε νυκτέρων βροτοῖς Φ. μ. γ. πάντως χάρις. For πάνυ Musgrave prefers δμοῦ from Aldus. But I have given σκότου from Brunck's *membranæ*, E., and *Mosq.* 3. as more Attic. The Ms. M. has βροτοῖς twice, once instead of πάνυ. N. also has βροτοῖς for πάνυ, and again θυητοῖς for βροτοῖς. The word πάνυ is not much in use among the Tragedians; it occurs however in Soph. CEd. C. 144. Phil. 650. Æsch. Pers. 929. Agam. 1465. Choëph. 861." Porson.

824. εἰ, *utinam*; Soph. CEd. T. 863. οἱ μοι ξυνείη φέροντι Μοῖρα τὰν εὔσεπτον ἄγγειαν λόγων: see Brasee on v. 80. Æsch. S. c. Th. 246. αἰτουμένῳ κοινῷ εἰ δοῖς τέλος. It is generally followed by γάρ, as Od. Γ. 205. Εἰ γάρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν παραθεῖεν! *Si* for *utinam* occurs in Latin poets. Virg. Æn. vi. 187. *Si* nunc nobis ille aureus arbore ramus ostendat! Hor. Sat. ii. 6, 8. O si angulus ille Proximus accedat, qui nunc denormat agellum! O si urnam argenti fors qua mihi monstret!

825. For κόμαισι Musgr. first conjectures κόραισι, then κυήμαισι. The opposition would be more exact, if we were to read κώλαισι. But all MSS. and editions, also the Etym. M. p. 26, 54. and Tzetzes Chil. i. 515. confirm the

common reading. There is also another reason for excluding κόραισι. In the first place, Hecuba wishes that she had a voice in those parts to which nature has not granted the faculty of speech; next that those parts might both weep and speak. But since κόραι, the pupils of the eyes, are naturally adapted for weeping, they ought not to be included in the enumeration." Porson.

827. "ἔχοιτο A. Aug. 2. 3. Cant. J. H. L. Mosq. 2. 3. N. See below 1141." Porson. Elmsley on Eur. Heracl. 139. prefers δμαρτῆ with the subscript.

828. ἐπισκ. π. λ., *urging, impressing on you*; this verb is frequently employed in earnest appeals; Thuc. ii. 73. ἐπισκήπτουσί τε ὑμῖν πρὸς τῶν δρκῶν,—μηδὲν νεωτερίζειν περὶ τὴν ξυμμαχίαν: iii. 59. in the conclusion of the speech of the Plateans, ἐπισκήπτομέν τε ἀμα, μὴ,—Θηβαῖοις παραθῆναι.

830. "πάρασχε Ald. and MSS. which Brunck condemns as barbarous, but too hastily, since it is agreeable to the rules of analogy. I own that it is not much in use; yet κάτασχε occurs in Herc. Fur. 1211. But see my note on Orest. 1330. Below 883. ἐπίσχ' Aug. 3." Porson.

831. εἰ καὶ μ. ἔστιν, sc. ἡ πρέσβυτις:

ἐσθλοῦ γὰρ ἀνδρὸς τῇ δίκῃ θ' ὑπηρετεῖν,  
καὶ τοὺς κακοὺς δρῶν πανταχοῦ κακῶς ἔει.

Χο. δεινόν γε, θυητοῖς ὡς ἄποντα συμπίτνει,  
καὶ τὰς ἀνάγκας οἱ νόμοι διώρισαν,  
φίλους τιθέντες τοὺς γε πολεμιωτάτους,  
ἔχθρούς τε τοὺς πρὸν εὐμενεῖς ποιούμενοι.

Αγαμ. ἐγὼ σὲ, καὶ σὸν παῖδα, καὶ τύχας σέθεν,  
Ἐκάβη, δὶς οἴκτου, χεῖρά θ' ἵκεσίαν, ἔχω,  
καὶ βούλομαι θεῶν θ' οὔνεκ', ἀγόστιον ξένον,  
καὶ τοῦ δικαίου, τήνδε σοι δοῦναι δίκην,  
εἴ πως φανείη γ', ὥστε σοί τ' ἔχειν καλῶς,

620. ὡς εἰς τὸ μηδὲν ἥκομεν : Ion 596.  
μηδὲν δικαῖον καὶ οὐδέτεν κεκλήσομαι.

ἀλλ' ὅμως, sc. παράσχες : see Med. 501.

833. πανταχοῦ — ἀει. See Porson Phœn. 1422. and the note on 487. above.

834. δεινόν γε, it is strange however, that all things should blend and harmonize among mortals.

835. “Brunck has edited οἱ χρόνοι from a conjecture of Musgrave.” Porson. The Scholiast thus explains the line : οἱ νόμοι κελεύοντες τὸν μὲν φίλον ἀει φίλον ἤγεισθαι, τὸν δὲ ἔχθρον ἀει ἔχθρον, λέγουσι, κεχωρισμένως τὰς ἀνάγκας τιθέντες· οἷον ἔαν τις ἀνάγκη συμβῇ, ὥσπερ καὶ νῦν, διὰ μὲν φίλος ἔχθρος, διὰ δὲ ἔχθρος φίλος καθίσταται. We may construe thus : the laws (of justice) distinguish extreme cases, like the present.

838. “ἔγαγε N. R. which is not bad.” Porson.

839. “With the verbs εἶναι, γίγνεσθαι, ἔχειν, λαμβάνειν, especially ιέναι, ἔρχεσθαι, διὰ constitutes various periphrases, e. g. διὰ φόβου εἶναι for φοβεῖσθαι, Thuc. vi. 59. δὶς ἔχθρας γίγνεσθαι τινι, to be at enmity with any one, to be treated like an enemy by any one : δὶς δργῆς ἔχειν τινὰ, for δργισθῆναι τινι, Thuc. v. 29. δὶς αἰδοῦς ὅμιλος ἔχειν, to look ashamed, Eur. Iph. A. 1000. δὶς οἴκτου λαβεῖν, for οἴκτεῖραι, Eur.

Suppl. 194. διὰ τύχης ιέναι, for ἐτύχη εἶναι, Soph. Ed. T. 773. διὰ μάχης ιέναι, ἀφικέσθαι τινι, Herod. i. 169. to give battle : διὰ φόβου ἔρχεσθαι, Eur. Or. 747. διὰ γλώσσης ιέναι. to speak, Eur. Suppl. 114.” Matth. Gr. Gr. § 580. e. Iph. T. 683. διασχίνης ἔχω.

840. Comp. Eur. Heracl. 567. “Ἐσται τάδε,—Πολλῶν ἔκατι, τῆς τε σῆς εὐψυχίας, Καὶ τοῦ δικαίου.

842. εἴ πως φ. if it could possibly be made to appear : ὥστε is redundant : see Matth. Gr. Gr. § 531. Obs. 2.

“Ald. φανείην γ' ὥστέ σοι καλῶς ἔχειν : φανείη several MSS. σοὶ τ' ἔχειν καλῶς the greater part. In Soph. Aj. 313. (“Ἐπειτ’ ἔμοὶ τὰ δεῖν’ ἐπηκείλησε πηγή, Εἰ μὴ φανείην πᾶν τὸ συντυχόν πάθος :) critics have overlooked a very obvious emendation φανείη for φανείη, which Brunck however might have obtained from a Ms. : φαναίην is opposed both to the language and the metre : φανοίη to the language.” Porson. “Brunck, who first admitted φανοίη into the text, believed it to be the optative of the second aorist φαναίνειν. In this acceptation, φανοίη is certainly contra linguam. The second aor. φαναίνειν does not exist; and if it existed, its optative would be φανοίη. But if we agree with Burmann, as quoted by Erfurdt, in considering φα-

στρατῷ τε μὴ δόξαιμι Κασάνδρας χάριν

Θρήκης ἄνακτι τόνδε βουλεῦσαι φόνον,

ἴστιν γὰρ η ταραγμὸς ἐμπέπτωκε μοι.

τὸν ἄνδρα τοῦτον φίλιον ἡγεῖται στρατὸς,

τὸν κατθανόντα δὲ ἔχθρον εἰ δὲ σοὶ φίλος

οὐδὲ οὐτι, χωρὶς τοῦτο, κού κοινὸν στρατῷ.

πρὸς ταῦτα φρόντιζε, ὡς θέλοντα μὲν μὲν ἔχεις

σοὶ ξυμπονῆσαι, καὶ ταχὺν προσαρχέσαι,

βραδὺν δὲ, Ἀχαιοῖς εἰ διαβληθήσομαι.

845

Ex. φεῦ, οὐκ οὐτι θνητῶν, οὔτις οὐτι ἐλεύθερος.

ἢ χρημάτων γὰρ δοῦλος οὐτιν, η τύχης.

850

*vñlñv* as the optative of the contracted future *φανῶ*, it may safely be pronounced a legitimate Greek word. We prefer *φανοίν* to *φανείν* for the following reason—the difference between *εἰ μὴ φανοίν*, and *εἰ μὴ φανείν* is the same as the difference between *εἰ μὴ φανῶ* and *ἐὰν μὴ φανῆ*. *Εἰ μὴ φανοίν* has the same relation to *εἰ μὴ φανῶ*, as *εἰ μὴ φανείν* has to *ἐὰν μὴ φανῆ*. Now it appears to us, that the active future is rather more proper in this place than the passive subjunctive. We would rather say, *I will burn your house if you do not put ten pounds in a certain place, than I will burn your house unless ten pounds are put in a certain place.*" Elmsley's notes on the Ajax of Sophocles 312.

845. "ἴστι is often used with a relative adverb following, in which case the two are put for an adverb, *ἴστιν* *ἴνα* or *ὅπου*, *est ubi*, *est quando*, *many times*. Eur. Iph. A. 929. *ἴστιν μὲν οὖν*, *ἴν' ήδū*, *μὴ λίαν φρονεῖν*, "Εἰστιν δὲ χῶπου χρήσιμον γνώμην ἔχειν. Thus also *ἴστιν οὖν* Eur. Or. 630. *ἴστιν ένθα*, *in many places*, Xen. Cyr. vii. 4, 15. viii. 2, 5. *ἴστιν η*, *in a certain degree*, Eur. Hec. 845. *ἴστιν ὅπως*, *is it possible*, in interrogations, Eur. Alc. 53. *Ιστ' οὖν ὅπως* "Αλκηστὶς ἐσ γῆρας μόλοι; Comp. Plat. Rep. v. p. 11. or with a negative preceding, *οὐκ ίστι ήτως*, *by no means, in no case*, Herod. Eurip. Hec.

vii. 102. Eur. Med. 172. *ἴστιν δτε, sometimes.*" Matth. Gr. Gr. § 482. Thus *est ubi* in Latin: Hor. Ep. ii. 1, 63. *Interdum vulgus rectum videt, est ubi peccat*, the same as *interdum*.

846. "φίλον Aldus: φίλιον lib. P. as Barnes timidly conjectured. The same error occurs in Aldus below 921." Porson.

849. "πρὸς, on account of. Soph. Aj. 1018. πρὸς οὐδὲν, on no account, nulla de causa. Πρὸς ταῦτα especially is thus used, e. g. Soph. El. 382. πρὸς ταῦτα φράζουν, accordingly, (this being the case) from this consider. This phrase, however, frequently does not express a reason, but corresponds to the Latin *nunc, jam*, as a form of resignation, which is the consequence of a conclusion previously expressed. Soph. El. 820. πρὸς ταῦτα κανέτω τις, εἰ βαρύνεται. Τῶν ένδον δυτῶν. Οεδ. T. 426. πρὸς ταῦτα καὶ Κρέοντα καὶ τούμπον στόμα Προπηλάκιξ." Matth. Gr. Gr. § 591. β. The learner will observe the difference between *πρὸς ταῦτα* and *πρὸς τούτοις* (or *πρὸς τοῖσδε* Hec. 1199.): the former is *propter hæc, quapropter, propterea*, the latter *ad hæc, insuper, præterea*.

852. "οὐκ ίστι ἄνδρῶν Aristot. Rhet. ii. 21. Again πόλεως in many MSS., an usual error. Arrian. in Epic. tet. ii. 13. Οὐκ ίστι δὲ σοὶ πόλεος ἡγεμῶν ἀνήρ: an iambic verse. There

L

ἢ πλῆθος αὐτὸν πόλεος, ἢ νόμων γραφαὶ  
εἰργουσι τροποῖς μὴ κατὰ γνώμην τρόποις.  
ἐπεὶ δὲ ταρβεῖς, τῷ τὸ ὄχλῳ πλέον νέμεις,  
ἔγώ σε θήσω τοῦδ' ἐλεύθερον φόβου.

Ξύνισθι μὲν γὰρ, ἦν τι βουλεύσω κακὸν  
τῷ τόνῳ ἀποκτείναντι συνδράσης δὲ μή.

ἢν δὲ εἴ τοι Αχαιῶν θόρυβος, ἢ πικουρία,  
πάσχοντος ἀνδρὸς Θρηκὸς οἵα πείσεται,

Φανῇ τις, εἴργε, μὴ δοκῶν ἐμὴν χάριν.

τὰ δὲ ἄλλα θάρσει πάντ' ἔγώ θήσω καλῶς.

Αγαμ. πῶς οὖν; τί δράσεις; πότερα, Φάσγανον χερὶ<sup>το</sup>  
λαβοῦσα γραία, φῶτα βάρβαρον κτενεῖς,

ἢ φαρμάκοισιν, ἢ πικουρίᾳ τίν;

τίς σοι ξυνέσται χείρ; πόθεν κτήσει φίλους;

Εκ. στέγαι κεκεύθαστος αἴδε Τρωάδων ὄχλον.

Αγαμ. τὰς αἰχμαλώτους εἶπας, Ελλήνων ἄγραν;

Εκ. ξὺν ταῖσδε τὸν ἐμὸν φονέα τιμωρήσομαι.

Αγαμ. καὶ πῶς γυναιξὶν ἀρσένων ἔσται κράτος;

the common reading πόλεως has led Upton into a slight mistake." Porson.

855. εἴργουσιν (ῶστε) χρ., restrain him so that he adopts a course not according to his judgment: a similar position of μὴ occurs in Med. 538. νόμοις τε χρῆσθαι, μὴ πρὸς ἴσχυντος χάριν: 771. δέχου δὲ μὴ πρὸς ἡδονὴν λόγους.

856. πλέον νέμεις, understand μέρος. Suppl. 243. νέμοντες τῷ φθόνῳ πλεῖον μέρος.

862. μὴ δοκῶν (εἴργειν κατὰ οὐ διὰ) ἐμὴν χ. Cf. 880. καλεῖ σ' ἀναστα δή ποτε Ἰλίου Ἑκάθη, σδν οὐκ ἔλασσον ή κείνης χρέος.

863. τὰ δὲ ἄλλα (θάρσει) πάντ' ἔγώ θήσω καλῶς: thus Elmsl. Med. 301. would punctuate: as Soph. ΟEd. C. 1185. οὐ γάρ σε (θάρσει) πρὸς βίαν παρασπάσει Γνώμης. In this suggestion, which was originally Reiske's, Schæfer and Scholef. concur.

865. βάρβαρον. Any person who could not speak the language of the Greeks with the proper tone and accent was called βάρβαρος.

868. "κεκεύθουσα" some MSS.; which, if Greek, is Doric." Porson. So δεδοίκω Theocr. xv. 58. πεφύκω, whence ἐπέφυκον, Hesiod. Εργ. i. 148. Ἀστ. 76. κεκλήγω, whence κεκλήγοντες, ll. Π. 430.

870. "φονέα. The last syllable of this word, which according to the rule of the Grammarians ought to be long, is thrice made short by Euripides here, and in the Electra 599. 763. To which instances Pierson on Mœris p. 192. adds Euphorion in Athenæus ii. p. 503. A. I also add Philemon ibid. vii. p. 307. E. where κεστρέ' ὀπτει occurs; for a vowel cannot be elided, except it be short," Porson. See Phœn. 927.

Εκ. δεινὸν τὸ πλῆθος, ξὺν δόλῳ τε δύσμαχον.

Αγαμ. δεινόν τὸ μέντοι θῆλυ μέμφομαι γένος.

Εκ. τί δ; οὐ γυναικες εἶλον Αἰγύπτου τέκνα,

καὶ Λῆμνον ἄρδην ἀρσένων ἐξώκισαν ; 875

ἀλλ' ὡς γενέσθω. τόνδε μὲν μέθεις λόγον·

πέμψον δέ μοι τὴνδ' ἀσφαλῆς διὰ στρατοῦ

γυναικα. καὶ σὺ, Θρηκὶ πλαθεῖσα ξένη,

λέξον· καλεῖ σ' ἀναστα δῆ ποτ' Ἰλίου

'Εκάβη, σὸν οὐκ ἔλασσον ἢ κείνης χρέος, 880

καὶ παῖδας, ὡς δεῖ καὶ τέκν' εἰδέναι λόγους

τοὺς ἐξ ἐκείνης. τὸν δὲ τῆς νεοσφαγοῦς

Πολυξένης ἐπίσχεις, 'Αγάμεμνον, τάφον,

ὡς τῷδ' ἀδελφῷ πλησίον μιᾶ φλογὶ,

δισσὴ μέριμνα μητρὶ, κρυφθῆτον χθονί. 885

Αγαμ. ἔσται τάδ' οὗτο. καὶ γὰρ, εἰ μὲν ἦν στρατῷ

πλοῦς, οὐκ ἂν εἶχον τὴνδε σοι δοῦναι χάριν·

νῦν δ', οὐ γὰρ ἵησ' οὐρίους πνοὰς θεὸς,

μένειν ἀνάγκη, πλοῦν ὁρῶντας ἥσυχον.

γένοιστο δ' εὖ πως πᾶσι γὰρ κοινὸν τόδε, 890

873. μέμφομαι, *minus validum existimo*, Heath. Thus the Paraphrast: ἀλλὰ θῆλυ γένος, εἰ καὶ πολὺ, οὐδὲν ἰσχνεῖ.

875. Λῆμνον ἀρσένων ἐξώκισαν, an inverted construction: the more usual would be: ἐξώκισαν ἀρσένας Λῆμνου: thus in 935. ἐπει με — ἐξώκισεν οἵκαι. On the story, see Apoll. Rh. i. 609.

876. "γενέσθαι τόνδ' ἔμοι" Ald. γενέσθω has been edited by Brunck, from the Ms. A: τόνδε μὲν almost all MSS. The common reading might perhaps be defended by ellipse; but since a similar variation occurs elsewhere, Iph. T. 607. Troad. 727. I have now adopted γενέσθω." Porson.

877. μοι, for me, i. e. to oblige me: see Med. 305.

878. "πλαθεῖσα Ald. and MSS. But the other form, which occurs elsewhere in Euripides, seems preferable, and is adopted by Brunck." Porson. πλαθεῖσα, by sync. for πελαθεῖσα, from πελάω, *appropinquare facio*.

880. (διὰ) σὸν οὐκ Ἄλ. ἢ κ. χρέος, not less on your account than her own: see 862.

883. τάφον for ταφὴν, as above 666.

888. "οὐρίας Aldus and most MSS.: οὐρίους A. Mosq. 2. (Cf. 150.) Above

886. ξστω τάδ', in the Paraphrast: ξστιν for ξσται Iph. A. 1039. is bad: ξστω Soph. Phil. 893. where Brunck has rightly given from Aldus ξσται." Porson. On the quant. of ίημι, see Med. 888.

*ιδίᾳ θ' ἐκάστῳ, καὶ πόλει, τὸν μὲν κακὸν  
κακὸν τι πάσχειν, τὸν δὲ χρηστὸν εὔτυχεῖν.*

*Χο. σὺ μὲν, ὦ πατρὶς Ἰλιὰς,*

*στροφὴ α'.*

*τῶν ἀπορθήτων πόλις*

*οὐκέτι λέξει τοῖον Ἐλ-*

*λάνων νέφος ἀμφὶ σε καρύπτει,*

*δορὶ δὴ, δορὶ πέρσαν.*

*ἀπὸ δὲ στεφάναν κέκαρσαι*

*πύργων, κατὰ δὲ αἰθάλου*

*κηλῖδ' οἰκτροτάταν κέχρωσαι,*

*τάλαιν'. οὐκέτι σ' ἐμβατεύσω.*

*μεσονύκτιος ἄλλύμαν,*

*ῆμος ἐκ δείπνων ὕπνος*

*ἡδὺς ἐπ' ὄσσοις κίδυσται.*

895

900

*ἀντιστρ. α'*

893. Compare with this chorus that in the Troades 519.

895. “τοιόνδε” Aldus and MSS. But King has erased δέ.” Porson.

896. ‘ΕΛΛ. νέφος : Phœn. 257. ἀμφὶ δὲ πτόλιν νέφος Ἀσπίδων πυκνὸν φλέγει. Il. Δ. 274. ἀμα δὲ νέφος εἴπετο πεζῶν. Apoll. Rh. iv. 397. δυσμενέων ἀνδρῶν νέφος. Virg. Aen. vii. 793. *nimbis peditum.*

“καλύπτει Ald. κρύπτει Brunckii membr. E. K. M. N. R.” Porson. ἀμφὶ σε κρ., for ἀμφικρύπτει σε, as ἀπὸ στεφ. κεκάρσαι 898. for ἀπὸκ. On the present thus used, see above 641.

897. δορὶ δὴ, δορὶ πέρσαν. This repetition of words, which is frequent in Euripides, is ridiculed by Aristophanes Ran. 1353. ‘Εμοὶ δέ οὐχείς οὐχεα κατέλιπε· Δάκρυα, δάκρυδα τ' ἀπ' ὄμματων Ἐβαλον, ἔβαλον ἀ τλάμων. Compare the chorus below 1075.

898. στεφάναν κέκαρσαι : on the constr., see above 111. Tro. 786. πύργων ἐπ' ἄκρας στεφάνας. Soph. Ant. 124. στεφάνωμα πύργων “Ηφαιστον πευκάνθ’ ἔλειν.

899. “Others αἰθάλῳ. Aldus and many MSS. αἰθάλου καπνοῦ. In K.

καπνοῦ is omitted and in Mosq. 4. by correction.” Porson.

900. “οἰκτροτάταν Ald. and MSS. Some οἰκτροτάταν : for instance G. J. as Musgr. has given from A. P.” Porson. The elision in κηλῖδ' for κηλῖδι, is admissible : see Monk on Alc. 1137. but the accus. after the passive κατακέχρωσαι is peculiarly elegant : see the note on Phœn. 1445. τετρωμένους δίδοῦστα καιρίας σφαγάς. Il. Σ. 485. ἐν δέ τε τείρεα πάντα, τὰ οὐρανὸς ἐστεφάνωται, for οῖς.

903. ἡμος, an Homeric word, which does not occur again in Eurip. or Soph.

ἐκ δείπνων, Paraphr. μετὰ τὰ δεῖπνα : cf. 55. 1142. “The prep. ἐκ is used to express an immediate consequence, the production of one thing from another, e. g. ἐκ τῆς θυσίης γενέσθαι Herod. i. 50. (peractis sacrificiis.) γελᾷν ἐκ τῶν πρόσθεν δακρύων, Xen. Cyr. i. 4, 28. to laugh after tears. ἐκ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολέμου πάλιν ξυμβῆναι, Thuc. i. 120. Comp. Soph. Tr. 284. Eur. Tro. 495.” Matth. Gr. Gr. § 574. See Phœn. 1232.

904. “σκίδυσται M. N. and the

μολπᾶν δ' ἄπο, καὶ χαροποιῶν θυσιῶν καταπαύσας, πόσις ἐν θαλάμοις ἔκειτο, ξυστὸν δ' ἐπὶ πασσάλῳ, ναύτουν οὐκέθ' ὁρῶν ὅμιλον Τροίαν· Ἰλιάδ' ἐμβεβῶται.	905
ἐγὼ δὲ πλόκαμον ἀναδέστοις μίτραισιν ἐρρυθμιζόμαν,	910
χρυσέων ἐνόπτεων λεύσσουσ' ἀτέρμονας εἰς αὔγας, ἐπιδέμνιον ὡς πέσοιμ' ἐς εὐνάν.	915
ἄντε δὲ κέλαδος ἔμολε πόλιν κέλευσμα δ' ἦν κατ' ἀστυ Τροί- ας τόδ'. ὡς παιδες· Ἐλλάνων, πότε δὴ, πότε τὰς Ἰλιάδα σκοπιάν	
	στροφὴ β'.

two Moscow MSS. This point is doubtful; but there can be no doubt that King has badly edited κιδωτό. Virgil *Aen.* ii. 268. *Tempus erat, quo prima quies mortalibus ægris Incipit, et dono Divin gratissima serpit.*" Porson. *Ibid.* 265. *Invadunt urbem somno vinoque sepultam.*

905. μολπᾶν δ' ἄπο—καταπαύσας. Verbs signifying to cease, to make to cease, παῦω, παύομαι, λήγω, are usually construed with a gen. alone: Il. B. 595. Μοῦσαι—Θάμυριν παῦσαν ἀοιδῆς: Z. 107. Ἀργεῖοι δ' ὑπεχώρησαν, λῆγαν δὲ φύνοιο. In Soph. El. 987. we find the prep. ἐκ: παῦσον ἐκ κακῶν ἐμέ.

906. "θυσιῶν some MSS.: θυσιῶν Ald.: χαροποιῶν θυσίαν Brunck, from the first reading of the membr.: χαροποιῶν Ald.: but in C. by the first hand as I have edited. See the note on *Phœn.* 800." Porson.

καταπαύσας, understand ἔαυτδν, for καταπαύσθμενος: so ἔξαπαλλάξεις 1090. Eur. *Orest.* 288. Καὶ νῦν ἀνακάλυπτ', δικασίγνητον κέρα: where see Porson: *Phœn.* 21. "Ο δ' ἥδονή δοὺς, sc. ἔαυ-

τόν. Aristoph. *Ran.* 580. παῦε, παῦε τοῦ λόγου, for παῦσαι.

909. "ναυτῶν Valck., which is not so poetical; moreover, if we credit Ammonius, it is repugnant to the metre!" Porson. See note on 134.

910. "Aldus and MSS. ἐμβεβῶται." Porson.

911. "ἐγὼ δέ τοι not a few MSS. contrary to the metre.—912. ἐσόπτρων Eust. Il. H. p. 600, 41=568, 20.—914. εἰς Ald. some MSS. and edd. εἰς contrary to the metre." Porson.

914. ἀτέρμονας, Schol. κυκλοτερεῖς, τουτέστι τὰς τέλος μὴ ἔχοντας· τούτων γὰρ οὐκ ἔστι τέρμα. Rather, endlessly, i. e. incessantly flashing, or merely powerful, intense; from εἰς and τέρμα, admitting no limit.

915. "A very slight mistake ought not to have been so long retained, ἐπιδέμνιος. Read ἐπιδέμνιον and translate *torum vestibus stratum.*" Porson.

919. πότε, Schol. λείπει τὸ, εἰ μὴ νῦν πότε τὴν ἀκρόπολιν πορθήσαντες τῆς Τροίας, παραγενήσεσθε εἰς τὰ οἰκεῖα; "Ιλιάδος Ald. 'Ιλιάδα almost

πέρσαντες, ἦξετ' οἴκους ; 920  
λέχη δὲ φίλια μονόπεπλος  
λιποῦσα, Δωρὶς ὡς κόρα,  
σεμνὰ προσίζουσ',  
οὐκ ἥνυσ', "Αρτεμιν, ἀ τλάμων"  
ἄγομαι δὲ, θανόντ' ἴδοῦσ' ἀκοίταν  
τὸν ἐμὸν, ἄλιον ἐπὶ πέλαγος  
πόλιν τ' ἀποσκοποῦσ', ἐπεὶ  
νόστιμον ναῦς ἐκίνησεν πόδα,  
καὶ μὲν πόπο γᾶς ὥρισεν 'Ιλιάδος,  
τάλαιν', ἀπεῖπον ἄλγει 930  
τὰν τοῖν Διοσκούροιν 'Ελέναν κάσιν, 'Ι-  
δαιόν τε Βούταν αἰνόπαριν, κατάρα  
διδοῦσ', ἐπεὶ με ἐπωδός.

all MSS. and Eust. Il. B. p. 206, 13—  
156, 14. Proem. p. 5, 21=4, 18." Porson.

920. "ἦξετ' ἐς οἴκους Ald. and MSS. Critics have rightly erased the preposition." Porson. See Med. 12.

921. "φίλα Ald. and many MSS. so that King is in error, in asserting that he had edited φίλια from all the MSS.; although a considerable number have it." Porson.

μονόπεπλος, Δωρὶς ὡς κόρα. The word πέπλος is applicable both to the ἱμάτιον, the outer loose and flowing garment; and to the χιτών, the inner and close-fitting vest: but more peculiarly to the former, which the Lacedæmonian virgins alone wore. Eur. Andr. 593. οὐδὲν δέν, εἰ βούλοιτό τις, Σάφρων γένοιτο Σπαρτιατίδων κόρη, Αἴ δὲν νένιστιν, ἐξερημοῦσαι δόμους, Γυμνοῖσι μήροισι καὶ πέπλοισι ἀνεψένοις, Δρόμους, παλαιστρας τ' οὐκ ἀνασχετοὺς ἔμοι, Κοινὰς ἔχουσι. Virgil Æn. i. 315. Virginis os habitumque gerens, et virginis arma Spartanæ: Nuda genu, nodoque sinus collecta fluentes. Pind. Nem. i. 74. Καὶ γὰρ αὐτὰ, ποσσὸν πεπλος δροῦ-Σαισ' ἀπὸ στρωμάτος:

Schol. δ δὲ νοῦς καὶ γὰρ αὐτὴ ἡ Ἀλκμήνη μονόπεπλος, αὐτοποδητὶ ἐκπηδήσασα ἀπὸ τῆς κοίτης.

924. οὐκ ἥνυσ' — ἀ τλάμων : 1149. οὐδὲν ἥνυτον τάλας. The Attic form is ἀνέτω, (see Porson Phœn. 463.) ἀνέω the Homeric: Il. Δ. 56. Οὐκ ἀνέω φθονέουσα: Schol. οὐδὲν ὀφελό, οὐδὲν πράσσω, οὐδὲν περιποιοῦμαι. Schæfer makes ἥνυσα the same as ἀ-φθασα: *currens ad aram Diana non præverti, sed inter currendum cuncta si abducta sum.*

928. ἐκίνησεν πόδα : see this phrase explained below 1006.

930. ἀπεῖπον ἄλγει, *I fainted, sunk under my misery*: literally became speechless: comp. Orest. 91. Οὕτος ἔχει τάδ', θωτ' ἀπείρηκεν κακοῖς. Monk on Hipp. 503. has observed that ἀπεῖπεν with a dat. signifies *to fail*, but with an accus. *to renounce*.

931. "Διοσκόροιν Brunck from the membranæ. Aldus and the rest Διοσκούροιν." Porson. See Pref. near the end.

932. αἰνόπαρις: Il. Γ. 39. Δύσκαρι Eur. Or. 1383. δυσελένας.

- γαῖς ἐκ πατρώας ἀπάλεσεν  
ἴξωκισέν τ' οἴκων γάμος, οὐ γάμος, ἀλλ'  
ἀλάστορός τις οἰζύς· 935  
ἄν μήτε πέλαγος ἄλιον ἀπαγάγοι πάλιν,  
μήτε πατρῷον ἵκοιτ' ἐς οἴκουν.
- Πο. ὁ Φίλτατ' ἀνδρῶν, Πρίαμε, Φίλτατη δὲ σὺ,  
Ἐκάβη, δακρύω σ' εἰσορᾶν, πόλιν τε σὴν, 940  
τὴν τ' ἀρτίας θαυμοῦσαν ἔκγονον σέθεν.  
Φεῦ. οὐκ ἔστιν οὐδὲν πιστὸν, οὔτ' εὐδοξία,  
οὔτ' αὖ καλῶς πράσσοντα μὴ πράξειν κακῶς.  
Φύρουσι δὲ αὐτὰ θεοὶ πάλιν τε καὶ πρόσω,  
ταραγμὸν ἴντιθέντες, ὡς ἀγνωσίᾳ 945

935. Cf. Andr. 103. 'Ιλίῳ αἰκεινά<sup>ρ</sup>  
Πάρις οὐ γάμον, ἀλλὰ τὸν ἄταν 'Ηδύ-  
γειτ' εὐραιαν εἰς θαλάσσαν 'Ελέναν.

936. "I have written οἰζύς, as the  
Attics always do, not οἰξύς." Porson.

The following translation of part of  
this chorus by Tweddell, one of the  
most elegant and accomplished scholars  
that the University of Cambridge ever  
produced, is supplied by the Classical  
Journal No. xxii. p. 227.

Heu! occidisti funditus, Ilion :  
Non jam superbum, Patria, verticem  
Invicta jactabis, nec altas  
Jura dabis Phrygiæ per urbes.  
Heu! occidisti : nube Pelasgicâ  
Cingit jacentem, perque tuas domos,  
Ferroque vastatas et igni,

Torva tuens spatiatur hostis.

Neptuniarum culmina turrium  
Lugubris atrâ labe tegit cinis :

Actum est: nec antiquas parentum  
Fas iterum peragrare sedes.

Nox sœva, nox me perdidit invida,  
Dulcesque serpens post epulas sopor :

Securus in lecto maritus

Carmenibus choreaque sacrâ  
Fessum levabat corpus; et immemor

Pendentis hastæ credidit hostibus

Fugisse visis, et peractos

Urbis ovans meminit labores.

At ipsa, formæque et speculo vacans,

Per colla fusas purpureâ comas  
Mitrâ coërcebam, jugali  
Molle caput positura lecto.  
Sed ecce ! dirus mania personat  
Turbata clamor ; " Vadite, vadite,  
Trojâ triumphatâ superbi  
Ad patrias, Danai, Mycenâ."  
Tum penè nudo corpore, virginis  
Instar Lacrenæ, destituo torum,  
Supplexque nequicquam pudice  
Assideo genibus Diana.  
Viso mariti funere, turgidas  
Longè per undas Oceani trahor;  
Navisque cùm victrix tetredit  
Vela Noto nimium secundo,  
Divisa caro littore patriæ,  
Urbisque lapsas respiciens domos,  
Heu! mente defeci, et severo  
Procubui superata luctu.

941. "Ἔγγονον a part of the MSS.,  
as generally in similar cases." Porson.

942. οὗτ' αὖ (δεστὴ πιστὸν τινὰ) κ. πρ.  
μὴ πρ. κ., nor can it be relied upon  
that one who enjoys prosperity will  
not experience a reverse.

944. "αὗτος οἱ θεοὶ Ald. and MSS.  
But Hermann has well removed the  
article." Porson. Θεῶς is frequently  
a monosyllable in iambic verse. See  
Porson on Orest. 393.

945. ἀγνωσίᾳ, Paraphr. ἀγγοίᾳ τοῦ  
μέλλοντος.

σέβωμεν αὐτούς. ἀλλὰ ταῦτα μὲν τί δεῖ  
θρηνεῖν, προκόπτοντ' οὐδὲν εἰς πρόσθεν κακῶν;  
σὺ δὲ εἴ τι μέμφεις τῆς ἐμῆς ἀπουσίας,  
σχέσιν τυγχάνω γὰρ ἐν μέσοις Θρήκης ὄροις  
ἀπών, ὅτε ἥλθες δεῦρον· ἐπεὶ δὲ ἀφικόμην,  
ἥδη πόδες ἔξω δωμάτων αἴροντί μοι  
εἰς ταυτὸν ἥδε συμπίτνει δραῖς σέθεν,  
λέγουσα μύθους, ὃν κλύων ἀφικόμην.

950

Ex. αἰσχύνομαι σε προσβλέπειν ἐναντίον,

Πολυμῆστορ, ἐν τοιοῖσδε ψειρένη κακοῖς.

955

ὅτα γὰρ ἀφθηνεύτην εὔτυχοῦσ', αἰδώς μ' ἔχει,  
ἐν τῷδε πότμῳ τυγχάνουσ', οὐ εἰμὶ νῦν,

καύκαν δυναίμην προσβλέπειν σ' ὄρθαις κόραις.

947. προκ. οὐδ. εἰς πρ. κ., since one gets not the least in advance of one's troubles: Schol. οὐδαμῶς προχωροῦντα εἰς τὸ ἐμπροσθεν τῶν κακῶν. A gloss on προκόπτοντα explains it by ἀνύοντα, ἀφελοῦντα: as in these passages: Hipp. 1292. Καίτοι προκόψω γ' οὐδὲν, ἀλγυνῶ δὲ σέ: Alc. 1100. Τί δ' ἀν προκόπτοις, εἰ θέλεις ἀεὶ στένειν; Fragm. Alcæi: Οὐ χρὴ κακοῖσιν θυμὸν ἀπιτρέπην· Προκόψαμεν γὰρ οὐδὲν ἀσώμενοι. Monk on Hipp. 23. observes: "Metaphora sumpta videtur ab iis, qui ligna et alia impedimenta in itinere concidunt. (Anglice pioneers.) Hinc etiam προκόπτειν erat progredi: ut in notis illis locutionibus προκόπτειν ἐν ἥλικι, σοφίᾳ." Herod. i. 190. ἀνωτέρω τε οὐδὲν τῶν πραγμάτων προκόπτομένων. The Latin verb procedo is similarly used: Liv. Cum parum procederet inceptum: Idem: Ut nihil procedebat. Cic. Quibus cum parum procederet.

948. τῆς ἐμῆς ἀπουσίας. Matthiæ Gr. Gr. § 315. 316. has well observed, and exemplified the observation, that the proper meaning of the gen. is, with respect to, on account of. In the present instance ἔνεκα may be understood. Il. A. 64. εἴ τ' ἄρ' θγ' εὐχωλῆς ἀπιμέμφεται, εἴθ' ἐκατόμβης. It has a

dat. of the person: Orest. 279. Δοξίς δὲ μέμφομαι: sometimes an accus., as above 873. τὸ θῆλυ μέμφομαι γένος: and an accus. of the thing, Phœn. 784. τέχνην μαντικὴν ἐμεμψάμην. See Matth. Gr. Gr. § 383. 6.

950. "ἐπεὶ γ'" some edd. ἐπεὶ δ' Ald. and MSS. 951. A singular reading is found in G. ἔλκοντί μοι." Porson.

953. H. Stephens in his Greek Thes. under Βλύω, citing this line, reads Βλύων for κλύων, a variation not accounted for by any commentator.

957. "This verse seems spurious. It might appear a little more tolerable, either by placing it after 958., or by reading here κάν for ἐν, and there οὐδείς for κούκ." Porson. The construction is thus explained by Matth. Gr. Gr. § 561. "When the subject is the same in both propositions, the participle sometimes is not put in the case of the common subject, but in the nominative. Eur. Ion 946. κακῶν γὰρ ἄρτι καὶ μέπεξαντλῶν φρενί, Πρόμαχθεν ἀρει μ' ἄλλο σῶν λόγων ὅποι, for —ατλοῦντα, or αἴρομαι ἄλλωφ. Eur. Hec. 964 (=957.) ὅτῳ γὰρ ἀφθηνεύτην εὔτυχοῦσ', αἰδώς μ' ἔχει, 'Ἐν τῷδε πότμῳ τυγχάνουσ', οὐ εἰμὶ νῦν, because αἰδώς μ' ἔχει is the same as αἰδοῦμαι."

958. "The same expression is made

ἀλλ' αὐτὸ μὴ δύσνοισεν ἡγήση σέθεν,  
Πολυμῆστορ ἄλλως δὲ αἴτιον τι καὶ νόμος, 960  
γυναικας ἀνδρῶν μὴ βλέπειν ἐναντίου.

- Ιο. καὶ θαῦμά γ' οὐδέν. ἀλλὰ τίς χρεῖσθαι σ' ἔμοῦ;  
τί χρῆμα ἐπέμψω τὸν ἔμὸν ἐκ δόμων πόδα;  
Ικ. ἕδιον ἐμαυτῆς δῆ τι πρὸς σὲ Βούλομαι  
καὶ παῖδας εἰπεῖν σούς ὅπάνοντας δέ μοι 965  
χωρὶς κέλευσον τῶνδ' ἀποστῆναι δόμων.  
Ιο. χωρεῖτ'. ἐν ἀσφαλεῖ γὰρ ἦδ' ἐρημία.  
Φίλη μὲν εἶ σὺ, προσφιλὲς δέ μοι τόδε  
στράτευμ' Ἀχαιῶν. ἀλλὰ σημαίνειν σε χρῆ,

ie of by Euripides Iph. A. 856. χαῖρ',  
ἢ γὰρ ὁρθοῖς δημασίν σ' ἔτ' εἰσορῶ.  
A rather different is the meaning of  
φρέ. (Ed. T. 528. 'Εξ ὀμμάτων δ'  
θῶν τε καὶ ὁρθῆς φρενός: and of  
vid, Met. ii. 776. *Nusquam rectu-*  
*nies.* Lucan, ix. 904. *Qui potuere pati*  
*idios et LUMINE RECTO Sustinuere*  
*item, which is equivalent to intrepido*  
*ultu, and is too servilely imitated*  
by Claudio, Præf. ad iii. Consulat.  
Honori: *et RECTO flamas imperat*  
*et pati.* These instances may be  
added to those which the illustrious  
entley has collected on Horace Carm.  
3, 18. The word ἀτάρμυκτον, which  
he has restored to Hesychius, very  
early coincides with the reading of  
the Ms. collated by Schow. Alberti  
indeed cites ἀταρβήτοις προσάποις from  
Impedocles in Plutarch, *de Def. Orac.*  
400. B.: but if Wyttensbach had  
separated these words from the prose  
latter, and had thus edited, 'Ανταυ-  
τῷ πρὸς "Ολυμπον ἀταρμύκτοισι προσ-  
τοις, I, for one, should not have  
been offended." Porson.

959. μὴ—ἡγήσῃ. "In prohibitions  
with μὴ, or an adj. or adv. compounded  
with μὴ, the aor. is put in the conjunc-  
tive, and not the present. Ἀsch. Eum.  
II. Τμεῖς δὲ τῇ γῇ τῇδε μὴ βαρὺν  
ἴκον Σκῆψησθε, μὴ θυμοῦσθε, μηδὲ  
ταρπίαν Τεύξητε. Herod. viii. 65. Σι-  
τεῖ καὶ μηδενὶ ἄλλῳ τὸν λόγον τοῦτον

εἴπης. Comp. iv. 118. Plat. Gorg. p.  
117. "Η σύμφαθι ημὴ συμφῆς." Matth.  
Gr. Gr. § 516, 2. Cf. 1166.

962. τίς χρεῖα (ἔχει) σ' ἔμοῦ; See  
Porson's note on Orest. 659. "The  
impersonals δεῖ and χρῆ are ac-  
companied by an accus. of the per-  
son, together with the gen. of the  
thing, (Hec. 991. 1007.) even if no  
infin. be joined with it. Ἀsch. Prom.  
86. αὐτὸν γάρ σε δεῖ Προμηθεώς. Eur.  
Herc. F. 1173. ήλθον, εἴ τι δεῖ, γέρον,  
\*Η χειρὸς ύμᾶς τῆς ἔμῆς, η ξυμμάχων.  
Od. A. 124. μυθήσεαι, θττεό σε χρῆ.  
Γ. 14. Τηλέμαχ', οὐ μέν σε χρῆ ἔτ'  
αἰδοῦς οὐδὲ ηβαιόν. Thus the subst.  
χρεῶ, χρειῶ, χρεῖα, are often put, es-  
pecially in Homer. Il. A. 650. τί δέ σε  
χρεῶ ἔμειν; Od. Δ. 634. ἔμε δὲ χρεῶ  
γίγνεται αὐτῆς. Instead of which, Od.  
B. 28. τίνα χρειῶ τόσον ἵκει; E. 189.  
ὅτε με χρειῶ τόσον ἵκοι. Soph. Phil.  
646. ἔνδοθεν λαβὼν, "Οτου σε χρεῖα καὶ  
πόθος μάλιστ' ἔχει." Matth. Gr. Gr.  
§ 419.

963. τί χρῆμα, subaud. διὰ, quare?  
Cf. 880. Alc. 528. Τί χρῆμα κουρῆ  
τῇδε πενθίμῳ πρέπεις;

968. "φίλη μὲν ἡμῶν εἴ σὺ Ald. But  
ἡμῶν, which evidently originated from  
the four preceding letters, is omitted  
in most of the MSS.: τόδε is injudi-  
ciously and unwarrantably omitted by  
Barnes." Porson.

969. " χρῆ Ald. and MSS. δεῖ

τί χρὴ τὸν εὖ πράσσοντα μὴ πράσσουσιν εὖ  
φίλοις ἐπαρκεῖν· ὡς ἔτοιμός εἰμι ἐγώ.

Ex. πρῶτον μὲν εἰπὲ παιδί, ὃν ἐξ ἐμῆς χερὸς,  
Πολύδαρον, ἔχ τε πατρὸς ἐν δόμοις ἔχεις,  
εἰ ζῇ τὰ δὲ ἄλλα δεύτερον σ' ἐρήσομαι.

Πο. μάλιστα· τούκείνου μὲν εὔτυχεῖς μέρος.

Ex. ὁ φίλταθ', ὡς εὖ καὶ οὐσίας σέθεν λέγεις.

Πο. τί δῆτα βούλει δεύτερον μαθεῖν ἐμοῦ;

Ex. εἰ τῆς τεκούσης τῆσδε μέμνηται τί μου;

Πο. καὶ δεῦρο γένεσις σὲ κρύφιος ἐζήτει μολεῖν.

Ex. χρυσὸς δὲ σῶς, ὃν ἤλθεν ἐκ Τροίας ἔχων;

Πο. σῶς, ἐν δόμοις γε τοῖς ἐμοῖς φρουρούμενος.

Ex. σῶσόν τοι αὐτὸν, μήδε ἔρεις τῶν πλησίον.

970

975

980

Branck from conjecture. See above at 282." Porson.

972. εἰπὲ παιδί—Εἰ ξῆ, for εἰπὲ, εἰ ταῖς ξῦ, an Atticism. Thus Aristoph. Nub. 1147. Καὶ μοι τὸν υἱὸν, εἰ μεμάθηκε τὸν λόγον Ἐκεῖνον, εἴφ' θν ἀρτίως εἰσηγαγεῖς. Eur. Andr. 646. Τί δῆτ'  
Δυ εἴποις τοὺς γέροντας ὡς σοφοῖς; See Matth. Gr. Gr. § 410. Dawes M. Cr. 149. See above 759.

974. "Ἐρωτᾷν οτι ἔρεσθαι τινά τι, to ask one about any thing, (because not only ἐρωτᾷν κυνθρωπον is used, but also ἐρωτᾶν τι, to ask after any thing). Pind. Ol. vi. 81. ἀπαντάς ἐν οἴκῳ εἰρητο παιδα, τὸν Εὐάδρα τέκοι, inquired of all after the child. Herod. i. 32. Ἐκεῖνο δὲ, τὸ εἴρεδ με, οἴκῳ σε ἐγώ λέγω, κ. τ. λ. Xen. Cyt. iii. 3, 48. δ Κύρος ἤράτα τοὺς αὐτομόλους τὰ ἐκ τῶν πολεμίων. Thus also ἔρεινειν, ιστορεῖν, ἀνιστορεῖν τινά τι." Matth. Gr. Gr. § 411.

976. The adv. ἀξίως has the same construction as the adj. ἀξιος. Thuc. iii. 39. Κολασθῆτωσαν ἀξίως τῆς ἀδικίας. Eur. Med. 562. Παῖδας δὲ θρέψαιμι ἀξίως δόμων ἐμῶν.

978. "Virgil, Aen. iii. 341. Ecqua tamen puer est amissæ cura parentis?" Barnes.

979. ἀτ σέ. "For εἰς, when it expresses a proper motion, ἀτ is often put, generally with living objects, e.g. Herod. ii. 121, 5. ἐσελθόντα δὲ τοῦ βασιλῆος τὴν θυγατέρα. Aristoph. Pac. 104. ὡς τὸν Δῆλον εἰς τὸν οὐρανόν It is seldom found with inanimate things, as ὡς "Αβυδον Thuc. viii. 101. This usage probably arose from the circumstance of ὡς and εἰς being often joined, e. g. Xen. Ages. i. 14. (στικενάζεσθαι ὡς εἰς στρατείαν.)" Matth. Gr. Gr. § 578.

"κρύφιος Ald. κρύφιος many Ms and thus King has edited. Adverb and adjectives are often commuted. In Aristoph. Eccl. 283. read ὀρθρός for ὀρθρίως from the Juntine ed. 151; and from Suidas in the word ὑπερτρέχειν." Porson.

980. ἤλθεν—ἔχων. "The participles φέρων, ἔγων, etc. with their case signify the same as cum, with, especially with the verbs to come. Aesch. c. Th. 40. Ήκὼν σαφῆ τάκειθεν ἐκ σπριτοῦ φέρων, I bring with me: Thuc. 9. ἤλθεν ᔢχων, he brought with him Isaeus p. 244. Ήκει φέρων." Matth. G Gr. § 557. See below 1195. 1202.

982. "τοῦ πλησίον Eust. II. A. 52, 23=39, 29. K. p. 792, 19=70

- Io. ἥκιστ' ὀναίμην τοῦ παρόντος, ἡ γύναι.  
 Ικ. οἴσθ' οὖν ὁ λέξαι σοὶ τε καὶ παισὶν θέλω;  
 Io. οὐκ οἶδα· τῷ σῷ τοῦτο σημανεῖς λόγῳ. 985  
 Ικ. ἔστω φιληθεῖς, ὡς σὺ νῦν ἐμοὶ φιλεῖ.  
 Io. τί χρῆμ', ὁ κάμε καὶ τέκν' εἰδέναι χρεῶν;  
 Ικ. χρυσοῦ παλαιὰν Πριαμιδῶν κατάργυχες.  
 Io. ταῦτ' ἔσθ', ἡ βούλει παιδὶ σημῆναι σέθεν;  
 Ικ. μάλιστα, διὰ σοῦ γ'. εἴ γαρ εὔσεβὴς ἀνήρ. 990  
 Io. τί δῆτα τέκνων τῶνδε δεῖ παρουσίας;  
 Ικ. ἀμεινον, ἦν σὺ κατθάνης, τουσδέ εἰδέναι.  
 Io. καλῶς ἔλεξας τῇδε καὶ σοφώτερον.  
 Ικ. οἴσθ' οὖν Ἀθάνας Ἰλίας ἵνα στέγαι.  
 Io. ἐνταῦθ' ὁ χρυσός ἔστι; σημεῖον δὲ τί; 995  
 Ικ. μέλαινα πέτραι γῆς ὑπερετέλλουστ' ἄνω.  
 Io. εἴτε οὖν τι βούλει τῶν ἐκεῖ φράζειν ἐμοί;  
 Ικ. σῶσαι σε χρήμαθ', οἵτις ξυνεξῆλθον, θέλω.  
 Io. ποῦ δῆτα; πέπλων ἐντὸς ἡ κρύψασ' ἔχεις;  
 Ικ. σκύλων ἐν ὅχλῳ ταῖσδε σώζεται στέγαις. 1000

10. Ψ. 1312, 20—1429, 42. The Schol. in Arsenius seems to have read τῶν τῶν κλητῶν; the MSS. G. M. N. certainly have it." Porson. The expression is elliptical, for τῶν τῶν κλητῶν, *not the things belonging to thy friends*. See Elmsl. Med. 85.

983. δναίμην τοῦ παρόντος, Paraphr. πελαθάσαι τοῦ ίδιου πλούτου, *let me enjoy what belongs to me*, and I am content. "Verbs signifying to enjoy, ἀπάρουμαι, ἀπαυρεῖν, ἀπολαβεῖν, δναῖμαι, are followed by a gen. Aristoph. Thesm. 469. οὗται δναίμην τῶν τέκνων, so may I find comfort in my children." Matth. Gr. Gr. § 361.

986. There is considerable obscurity in this verse: the Scholiast and Paraphrast explain it thus: ἀγαπηθήσω δεῖ μον ὅπλο σοῦ, ὡς νῦν σὺ ἀγαπᾷς ὅπλον. We may also refer φιληθεῖς to ὅπλος in the preceding line, in an

ironical sense, which would be understood by the audience, not by Polymestor: *may my communication be as pleasant to you, as you are to me.*

988. The subst. κατάρυξ, χος, ἡ, defossio, is only noticed in the new ed. of Stephens' Greek Thesaurus. It is thus used in Soph. Antig. 774. κρύψω πετράδεις ζῶσαν ἐν κατάρυξι. In other places it is an adj.; ibid. 1100. ἀλθῶν, κόρην μὲν ἐκ κατάρυχος στέγης "Ἄνες. Also Hom. Od. I. 185. An excellent gloss upon this line is found below v. 1128. κεκρυμμένας Θήκας φράσοντα Πριαμιδῶν ἐν Ἰλίῳ Χρυσοῖ.

994. "Ιλίας. Thus most MSS. By a slight error Aldus has Ιλιᾶς. Brunck has shown that this adj. is correct from Steph. Byzantinus." Porson. This line seems to require a mark of interrogation, as above 984.

999. "Ald. ἤτδες ἡ κ. Valckenaeer

ἢ πλῆθος αὐτὸν πόλεος, ἢ νόμων γραφαὶ  
εἴργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις.

ἐπεὶ δὲ ταρβεῖς, τῷ τ' ὄχλῳ πλέον νέμεις,  
ἔγώ σε θήσω τοῦδ' ἐλεύθερον φόβου.

ξύνισθι μὲν γὰρ, ἦν τι βουλεύσω κακὸν  
τῷ τόνδ' ἀποκτείναντι συνδράσης δὲ μή.

ἢν δ' ἔξ 'Αχαιῶν θόρυβος, ἢ πικουρία,  
πάσχοντος ἀνδρὸς Θρηκὸς οἵα πείσεται,  
Φαιῇ τις, εἴργε, μὴ δοκῶν ἐμὴν χάριν.

τὰ δ' ἄλλα θάρσει πάντ' ἔγὼ θήσω καλῶς.

Αγαμ. πῶς οὖν; τί δράσεις; πότερο, Φάσγανον χερὶ<sup>τόντον</sup>  
λαβοῦσα γραία, φῶτα βάρβαρον κτενεῖς, 865  
ἢ φαρμάκοισιν, ἢ πικουρίᾳ τίνε;

τίς σοι ξυνέσται χείρ; πόθεν κτήσει φίλους;

Εκ. στέγαι κεκεύθασ' αἴδε Τρωάδων ὄχλον.

Αγαμ. τὰς αἰγυμαλάτους εἶπας, Ἐλλήνων ἄγραν;

Εκ. ξὺν ταῖσδε τὸν ἐμὸν φονέα τιμωρήσομαι. 870

Αγαμ. καὶ πῶς γυναιξὶν ἀρσένων ἕσται κράτος;

the common reading πόλεως has led Upton into a slight mistake." Porson.

855. εἴργουσιν (ῶστε) χρ., restrain him so that he adopts a course not according to his judgment: a similar position of μὴ occurs in Med. 538. νόμοις τε χρῆσθαι, μὴ πρὸς ἴσχυν χάριν: 771. δέχου δὲ μὴ πρὸς ἡδονὴν λόγους.

856. πλέον νέμεις, understand μέρος. Suppl. 243. νέμοντες τῷ φθόνῳ πλεῖον μέρος.

862. μὴ δοκῶν (εἴργειν κατὰ ορ διὰ) ἐμὴν χ. Cf. 880. καλεῖ σ' ἀναστα δῆ ποτ' Ἰλίου 'Εκάβη, σὸν οὐκ ἔλασσον ή κείνης χρέος.

863. τὰ δ' ἄλλα (θάρσει) πάντ' ἔγὼ θήσω καλῶς: thus Elmsl. Med. 301. would punctuate: as Soph. ΟΕδ. C. 1185. οὐ γάρ σε (θάρσει) πρὸς βίαν παρασπόσει Γνώμης. In this suggestion, which was originally Reiske's, Schäfer and Scholef. concur.

865. βάρβαρον. Any person who could not speak the language of the Greeks with the proper tone and accent was called βάρβαρος.

868. "κεκεύθονσ' some MSS.; which, if Greek, is Doric." Porson. So δοίκω Theocr. xv. 58. πεφύκω, whence ἐπέφυκον, Hesiod. "Ἐργ. i. 148. Ἀστ. 76. κεκλήγω, whence κεκλήγοντες, II. Π. 430.

870. "φονέα. The last syllable of this word, which according to the rule of the Grammarians ought to be long, is thrice made short by Euripides, here, and in the Electra 599. 763. To which instances Pierson on Mœris p. 192. adds Euphorion in Athenæus ii. p. 503. A. I also add Philemon ibid. vii. p. 307. E. where κεστρέ' δπτδ occurs; for a vowel cannot be elided, except it be short." Porson. See Phœn. 927.

Εκ. δεινὸν τὸ πλῆθος, ξὺν δόλῳ τε δύσμαχον.

Αγαρ. δεινόν τὸ μέντοι θῆλυ μέμφομαι γένος.

Εκ. τί δ; οὐ γυναικες εἶλον Αἰγύπτου τέκνα,

καὶ Λήμνον ἔρδην ἀρσένων ἐξώκισαν; 875

ἀλλ' ὡς γενέσθω. τοῦτο μὲν μέθες λόγον·

πέμψον δέ μοι τὴνδ' ἀσφαλῶς διὰ στρατοῦ

γυναικα. καὶ σὺ, Θρηκὶ πλαθεῖσα ξένῳ,

λέξον· καλεῖ σ' ἄνασσα δή ποτ' Ἰλίου

· Εκάβη, σὸν οὐκ ἔλασσον ἢ κείνης χρέος, 880

καὶ παιδας, ὡς δεῖ καὶ τέκν' εἰδέναι λόγους

τοὺς ἔξ ἐκείνης. τὸν δὲ τῆς νεοσφαγοῦς

Πολυξένης ἐπίσχες, · Αγάμεμνον, τάφον,

ὡς τῷδ' ἀδελφῷ πλησίον μιᾶ φλογὶ,

δισσὴ μέριμνα μητρὶ, κρυφθῆτον χθονί. 885

Αγαρ. ἔσται τάδ' οὗτο. καὶ γὰρ, εἰ μὲν ἦν στρατῷ

πλοῦς, οὐκ ἂν εἴχον τὴνδε σοι δοῦναι χάριν·

νῦν δ', οὐ γὰρ ἵησ' οὐρίους πνοὰς θεὸς,

μένειν ἀνάγκη, πλοῦν ὁρῶντας ἥσυχον.

γένοιτο δ' εὖ πως· πᾶσι γὰρ κοινὸν τόδε, 890

873. μέμφομαι, *minus validum existimo*, Heath. Thus the Paraphrast: ἀλλὰ θῆλυ γένος, εἰ καὶ πολὺ, οὐδὲν ἴσχύει.

875. Λήμυνον ἀρσένων ἐξώκισαν, an inverted construction: the more usual would be: ἐξώκισαν ἄρσενας Λήμυνος: thus in 935. ἐπει με — ἐξώκισεν οὐκαν. On the story, see Apoll. Rh. i. 609.

876. "γενέσθαι τόνδ' ἐμοὶ Ald. γενέσθω has been edited by Brunck, from the Ms. A: τόνδε μὲν almost all MSS. The common reading might perhaps be defended by ellipse; but since a similar variation occurs elsewhere, Iph. T. 607. Troad. 727. I have now adopted γενέσθω." Porson.

877. μοι, *for me*, i. e. to oblige me: see Med. 805.

878. " πλασθεῖσα Ald. and MSS. But the other form, which occurs elsewhere in Euripides, seems preferable, and is adopted by Brunck." Porson. πλαθεῖσα, by sync. for πελαθεῖσα, from πελάω, *appropinquare facio*.

880. (διὰ) σὸν οὐκ ἔλ. ἢ κ. χρέος, not less on your account than her own: see 862.

883. τάφον for ταφὴν, as above 666.

888. "οὐρίας Aldus and most MSS.: οὐρίους A. Mosq. 2. (Cf. 150.) Above

886. ξοτῷ τάδ', in the Paraphrast: ξοτιν for ξοται Iph. A. 1039. is bad: ξοτῷ Soph. Phil. 893. where Brunck has rightly given from Aldus ξοται." Porson. On the quant. of ίημι, see Med. 888.

ιδίᾳ θ' εικάστω, καὶ πόλει, τὸν μὲν κακὸν  
κακὸν τι πάσχειν, τὸν δὲ χρηστὸν εύτυχεῖν.

Χο. σὺ μὲν, ὦ πατρὶς Ἰλιὰς,  
τῶν ἀπορθήτων πόλις  
οὐκέτι λέξει τοῖον Ἐλ-  
λάνων νέφος ἀμφί σε κρύπτει,  
δορὶ δὴ, δορὶ πέρσαν.  
ἀπὸ δὲ στεφάναν κέκαρσαι  
πύργων, κατὰ δὲ αἰθάλου  
κηλῖδ' οἰκτροτάταν κέχρωσαι,  
τάλαιν· οὐκέτι σ' ἐμβατεύσω.  
μεσογύκτιος ὄλλομαν,  
ῆμος ἐκ δείπνων ὕπνος  
ἡδὺς ἐπ' ὄσσοις κίδναται.

στροφὴ α'.

895

900

ἀντίστρ. α'.

893. Compare with this chorus that in the Troades 519.

895. “τοιόνδε” Aldus and MSS. But King has erased δ.” Porson.

896. ἘΛΛ. νέφος: Phœn. 257. ἀμφὶ δὲ πτόλιν νέφος Ἀσπίδων πυκνὸν φλέγει. Il. Δ. 274. ἀμφὶ νέφος εἴπετο πεζῶν. Apoll. Rh. iv. 397. δυσμενέων ἀνδρῶν νέφος. Virg. Aen. vii. 793. nimbus peditum.

“καλύπτει Ald. κρύπτει Brunckii membr. E. K. M. N. R.” Porson. ἀμφὶ σε κρ., for ἀμφικρύπτει σε, as ἀπὸ στεφ. κέκαρσαι 898. for ἀπὸκ. On the present thus used, see above 641.

897. δορὶ δὴ, δορὶ πέρσαν. This repetition of words, which is frequent in Euripides, is ridiculed by Aristophanes Ran. 1353. ‘Εμοὶ δέ τοι ἔχει κατέλιπε Δάκρυα, δάκρυα τ' ἀπ' ὅμιδων Ἔβαλον, ἔβαλον ἀ τλάμων. Compare the chorus below 1075.

898. στεφάναν κέκαρσαι: on the constr., see above 111. Tro. 786. πύργων ἐπ' ἄκρας στεφάνας. Soph. Ant. 124. στεφάνωμα πύργων “Ηφαιστον πευκάενθ’ ἔλειν.

899. “Others αἰθάλῳ. Aldus and many MSS. αἰθάλου καπνοῦ. In K.

καπνοῦ is omitted and in Mosq. 4. by correction.” Porson.

900. “οἰκτροτάτᾳ Ald. and MSS. Some οἰκτροτάταν: for instance G. J. as Musgr. has given from A. P.” Porson. The elision in κηλῖδ' for κηλῖδι, is admissible: see Monk on Alc. 1137. but the accus. after the passive κατακέχρωσαι is peculiarly elegant: see the note on Phœn. 1445. τετρωμένους διδοῦσα καιρίας σφαγάς. Il. Σ. 485. ἐν δέ τε τείρεα πάντα, τὰ οὐρανὸς ἐστεφάνωται, for oīs.

903. ἔμος, an Homeric word, which does not occur again in Eurip. or Soph.

ἐκ δείπνων, Paraphr. μετὰ τὰ δεῖπνα: cf. 55. 1142. “The prep. ἐκ is used to express an immediate consequence, the production of one thing from another, e. g. ἐκ τῆς θυσίης γενέσθαι Herod. i. 50. (peractis sacrificiis.) γελᾷν ἐκ τῶν πρόσθεν δακρύων, Xen. Cyr. i. 4, 28. to laugh after tears. ἐκ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολέμου πάλιν ξυμβῆναι, Thuc. i. 120. Comp. Soph. Tr. 284. Eur. Tro. 495.” Matth. Gr. Gr. § 574. See Phœn. 1232.

904. “σκίδναται M. N. and the

- μολπᾶν δ' ἄπο, καὶ χαροποιῶν  
θυσιῶν καταπαύσας, 905  
πόσις ἐν θαλάμοις ἔκειτο,  
ξυστὸν δ' ἐπὶ πασσάλῳ,  
ναύταιν οὐκέθ' ὄρῶν ὅμιλον  
Τροίαν Ἰλιάδ' ἐμβεβῶτα.  
ἐγὼ δὲ πλόκαρμον ἀναδέτοις 910  
μίγραισιν ἐρρύθμιζόμαν,  
χρυσέων ἐνόπτρων  
λεύσσουσ' ἀτέρμονας εἰς αὔγας,  
ἐπιδέμνιον ὡς πέσοιμ' ἐς εύναυ. 915  
ἀνὰ δὲ κέλαδος ἐμολε πόλιν  
κέλευσμα δ' ἦν κατ' ἀστυ Τροί-  
ας τόδ'. ὁ παιδες Ἐλλάνων, πότε  
δὴ, πότε τὰν Ἰλιάδα σκοπιὰν

two Moscow MSS. This point is doubtful; but there can be no doubt that King has badly edited κίδνατο. Virgil *Aen.* ii. 268. *Tempus erat, quo prima quies mortalibus ægris Incipit, et dono Dirōm gratissima serpit.*" Porson. *Ibid.* 265. *In vadunt urbem somno vinoque sepultam.*

905. μολπᾶν δ' ἄπο—καταπαύσας. Verbs signifying to cease, to make to cease, παῦω, παύομαι, λήγω, are usually construed with a gen. alone: Il. B. 595. Μοῦσαι—Θάμνων παῦσαν ἀοιδῆς: Z. 107. Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο. In Soph. El. 987. we find the prep. ἐκ: παῦσον ἐκ κακῶν ἐμέ.

906. "θυσιῶν some MSS.: θυσιῶν Ald.: χαροποιῶν θυσιῶν Brunck, from the first reading of the membr.: χαροποιῶν Ald.: but in C. by the first hand as I have edited. See the note on *Phœn.* 800." Porson.

καταπαύσας, understand ἔαυτδν, for καταπαυσάμενος: so ἔξαπαλλάξαι 1090. Eur. *Orest.* 288. Καὶ νῦν ἀνακάλυπτ', δικασίγνητον κάρα: where see Porson: *Phœn.* 21. 'Ο δ' ἥδονή δοὺς, sc. ἔαυ-

τόν. Aristoph. *Ran.* 580. παῦε, παῦε τοῦ λόγου, for παῦσαι.

909. "ναυτῶν Valck., which is not so poetical; moreover, if we credit Ammonius, it is repugnant to the metre!" Porson. See note on 134.

910. "Aldus and MSS. ἐμβεβῶτα." Porson.

911. "ἐγὼ δέ τοι not a few MSS. contrary to the metre.—912. ἐσόπτρων Eust. Il. H. p. 690, 41=568, 20.—914. εἰς Ald. some MSS. and edd. ἐς contrary to the metre." Porson.

914. ἀτέρμονας, Schol. κυκλοτερεῖς, τουτέστι τὰς τέλος μὴ ἔχοντας· τούτων γὰρ οὐκ ἔστι τέρμα. Rather, endless, i. e. incessantly flashing, or merely powerful, intense; from α and τέρμα, admitting no limit.

915. "A very slight mistake ought not to have been so long retained, ἐπιδέμνιος. Read ἐπιδέμνιον and translate torum vestibus stratum." Porson.

919. πότε, Schol. λείπει τὸ, εἰ μὴ νῦν πότε τὴν ἀκρόπολιν πορθήσαντες τῆς Τροίας, παραγενήσεσθε εἰς τὰ οἰκεῖα; " 'Ιλιάδος Ald. 'Ιλιάδα almost

920

πέρσαντες, ἦξετ' οἴκους ;  
 λέχη δὲ φίλια μονόπεπλος  
 λιποῦσα, Δωρὶς ὡς κόρα,  
 σεμνὰν προσίζουσ',  
 οὐκ ἥνυσ', "Αρτεμιν, ἀ τλάμων"  
 ἄγομαι δὲ, θανόντ' ἴδοῦσ' ἀκοίταν  
 τὸν ἐμὸν, ἄλιον ἐπὶ πέλαγος·  
 πόλιν τ' ἀποσκοποῦσ', ἐπεὶ  
 νόστιμον ναῦς ἐκίνησεν πόδα,  
 καί μ' ἀπὸ γῆς ὥρισεν 'Ιλιάδος,  
 τάλαιν', ἀπεῖπον ἄλγει·  
 τὰν τοῖν Διοσκούροιν 'Ελέναιν κάσιν, 'Ι-  
 δαῖον τε βούταν αἰνόπαριν, κατάρα  
 διδοῦσ', ἐπεὶ με

925

930

935

all MSS. and Eust. Il. B. p. 206, 13—  
 156, 14. Proem. p. 5, 21=4, 18." Porson.

920. "ἦξετ' ἐς οἴκους Ald. and MSS. Critics have rightly erased the preposition." Porson. See Med. 12.

921. "φίλια Ald. and many MSS. so that King is in error, in asserting that he had edited φίλια from all the MSS.; although a considerable number have it." Porson.

μονόπεπλος, Δωρὶς ὡς κόρα. The word πέπλος is applicable both to the *ἱμάτιον*, the outer loose and flowing garment; and to the *χιτών*, the inner and close-fitting vest: but more peculiarly to the former, which the Lacedæmonian virgins alone wore. Eur. Andr. 593. οὐδ' ἀν, εἰ βούλοιτό τις, Σώφρων γένοιτο Σπαρτιατίδων κόρη, Αἴξην νεοῖσιν, ἐξερημοῦσαι δόμους. Γυμνοῖσι μήροις καὶ πέπλοις ἀνειμένοις, Δρόμους, παλαίστρας τ' οὐκ ἀνασχετούσις ἔμοι, Κοινὰς ἔχοντι. Virgil Æn. i. 315. Virginis os habitumque gerens, et virginis arma Spartanæ: Nuda genu, nodoque sinus collecta fluentes. Pind. Nem. i. 74. Καὶ γὰρ αὐτὰ, ποσσὸν μονόπεπλος δρόβ-Σαισ' ἀπὸ στρωμάτος:

Schol. δ δὲ νοῦς· καὶ γὰρ αὐτὴ ἡ Ἀλκμήνη μονόπεπλος, αὐτοποδητὶ ἐκπηδήσασα ἀπὸ τῆς κοίτης.

924. οὐκ ἥνυσ' — ἀ τλάμων : 1149. οὐδὲν ἥνυτον τάλας. The Attic form is ἀνύτω, (see Porson Phœn. 463.) ἀνύω the Homeric: Il. Δ. 56. Οὐκ ἀνύω φθονέουσα: Schol. οὐδὲν ὀφελῶ, οὐδὲν πράσσω, οὐδὲν περιποιοῦμαι. Schæfer makes ἥνυσα the same as ἀ-φθασα: *currens ad aram Diana non præverti, sed inter currendum capta et abducta sum.*

928. ἐκίνησεν πόδα : see this phrase explained below 1006.

930. ἀπεῖπον ἄλγει, *I fainted, sunk under my misery*: literally became speechless: comp. Orest. 91. Οὕτις ἔχει τάδ', οὐστ' ἀπειρηκεν κακοῖς. Monk on Hipp. 503. has observed that ἀπεῖπεν with a dat. signifies to fail, but with an accus. to renounce.

931. "Διοσκόροιν Brunck from the membranæ. Aldus and the rest Διοσκούροιν." Porson. See Pref. near the end.

932. αἰνόπαριν: Il. Γ. 39. Δύσπαρι Eur. Or. 1383. δυσελένας.

γὰς ἐκ πατρώας ἀπάλεσεν  
ἐξώχισέν τ' οἴκων γάμος, οὐ γάμος, ἀλλ'  
ἀλάστορός τις οἰζύς·

935

ἄν μήτε πέλαγος ἄλιον ἀπαγάγοι πάλιν,  
μήτε πατρῷον ἵκοιτ' ἐς οἴκουν.

Πο. ὁ Φίλτατ ἀνδρῶν, Πρίαμε, φίλτατη δὲ σὺ,

'Ἐκάβη, δακρύω σ' εἰσορῶν, πόλιν τε σὴν,  
τὴν τ' ἀρτίας θαυμοῦσαιν ἐκγονον σέθεν.

940

Φεῦ. οὐκ ἔστιν οὐδὲν πιστὸν, οὔτ' εὐδοξία,  
οὔτ' αὖ καλῶς πράσσοντα μὴ πράξειν κακῶς.

Φύρουσι δ' αὐτὰ θεοὶ πάλιν τε καὶ πρόσω,  
ταραχμὸν ἐντιθέντες, ὡς ἀγνωσία

945

935. Cf. Andr. 103. 'Ιλίφ αἰτεινά  
Πάρις οὐ γάμον, ἀλλά τιν' ἀταν 'Ηγά-  
γετ' εὐραίας εἰς θαλάσσας Ἐλέναν.

936. "I have written oftener, as the  
Attics always do, not διέσθις." Porson.

The following translation of part of  
this chorus by Tweddell, one of the  
most elegant and accomplished scholars  
that the University of Cambridge ever  
produced, is supplied by the Classical  
Journal No. xxii. p. 227.

Heu! occidisti funditus, Illion :  
Non jam superbun, Patria, verticem  
Invicta jactabis, nec altas

Jura dabis Phrygiæ per urbes.

Heu! occidisti : nube Pelasgiæ  
Cingit jacentem, perque tuas domos,

Ferroque vastatas et igni,

Torva tuens spatiatur hostis.

Neptuniarum culmina turriūm

Lugubris atria labe legit cinis :

Actum est: nec antiquas parentum

Fas iterum peragrare sedes.

Nox sœva, nox me perdidit invida,

Dulcesque serpens post epulas sopor :

Securus in lecto maritus

Carminibus choreâque sacrâ

Pessum levabat corpus ; et immemor

Pendentis hastæ creditit hostibus

Fugisse visis, et peractos

Urbis ovans meminit labores.

At ipsa, formæque et speculo vacans,

Per colla fusa purpurea comas

Mitrâ coërcebam, jugali

Molle caput positura lecto.

Sed ecce ! dirus mœnia personat

Turbata clamor ; " Vadite, vadite,

Trojâ triumphatâ superbi

Ad patrias, Danai, Mycenæ."

Tum penè nudo corpore, virginis

Instar Laciæ, destituo torum,

Supplexque nequicquam pudicæ

Assideo genibus Diane.

Viso mariti funere, turgidas

Longè per undas Oceani trahor ;

Navisque cùm victrix tetendit

Vela Noto nimiùm secundo,

Divisa caro littore patriæ,

Urbisque lapsas respiciens domos,

Heu! mente defeci, et severo

Procubui superata lucta.

941. "Ἐγγονον a part of the MSS.,  
as generally in similar cases." Porson.

942. οὐτ' αῦτος (ἐστι πιστὸν τινα) κ. πρ.  
μὴ πρ. κ., nor can it be relied upon  
that one who enjoys prosperity will  
not experience a reverse.

944. "αὗτος οἱ θεοὶ Ald. and MSS.  
But Hermann has well removed the  
article." Porson. Θεοὶ is frequently  
a monosyllable in iambic verse. See  
Porson on Orest. 393.

945. ἀγνωσίᾳ, Paraphr. ἀγνοίᾳ τοῦ  
μέλλοντος.

σέβωμεν αὐτούς. ἀλλὰ ταῦτα μὲν τί δεῖ  
θρηνεῖν, προκόπτοντ' οὐδὲν εἰς πρόσθεν κακῶν;  
σὺ δὲ εἴ τι μέμφει τῆς ἐμῆς ἀπουσίας,  
σχέσιν τυγχάνω γὰρ ἐν μέσοις Θρήκης ὄροις  
ἀπὸν, ὅτε ἡλθες δεῦρος· ἐπεὶ δὲ ἀφικόμην,  
ηδη πόδες ἔξω δωμάτων αἴροντί μοι  
εἰς ταυτὸν ηδε συμπίτνει δραῖς σέθεν,  
λέγουσα μύθους, ὃν κλύων ἀφικόμην.

950

Ex. αἰσχύνομαι σε προσβλέπειν ἐναντίου,  
Πολυμῆστορ, ἐν τοιοῖσδε κειμένῃ κακοῖς.

955

ὅτῳ γὰρ ὥφθην εὔτυχοῦσ', αἰδόις μὲν ἔχει,  
ἐν τῷδε πότμῳ τυγχάνουσ', οὐ εἰμὶ νῦν,  
κούκλος δυναίμην προσβλέπειν σὲ ὥρθαις κόραις.

947. προκ. οὐδ. εἰς πρ. κ., since one gets not the least in advance of one's troubles: Schol. οὐδαμῶς προχωροῦντα εἰς τὸ ἐμπροσθεν τῶν κακῶν. A gloss on προκόπτοντα explains it by ἀνύοντα, ὠφελοῦντα: as in these passages: Hipp. 1292. Καίτοι προκόψω γένεται οὐδὲν, ἀλγυνῶ δὲ σέ: Alc. 1100. Τί δὲ ἀν προκόπτοις, εἰ θέλεις ἀεὶ στένειν; Fragm. Alcæi: Οὐ χρὴ κακοῖσιν θυμὸν ἀπιτρέπην· Προκόψαμεν γὰρ οὐδὲν ἀσώμενοι. Monk on Hipp. 23. observes: "Metaphora sumpta videtur ab iis, qui ligna et alia impedimenta in itinere concidunt. (Anglice pioneers.) Hinc etiam προκόπτειν erat progredi: ut in notis illis locutionibus προκόπτειν ἐν ἡλικίᾳ, σοφίᾳ." Herod. i. 190. ἀνωτέρω τε οὐδὲν τῶν πραγμάτων προκοπούμενων. The Latin verb procedo is similarly used: Liv. Cum parum procederet inceptum: Idem: Ut nihil procedebat. Cic. Quibus cum parum procederet.

948. τῆς ἐμῆς ἀπουσίας. Matthiæ Gr. Gr. § 315. 316. has well observed, and exemplified the observation, that the proper meaning of the gen. is, with respect to, on account of. In the present instance ἔνεκα may be understood. Il. A. 64. εἴ τ' ἄρ' δγ' εὐχωλῆς ἐπιμέμφεται, εἴθ' ἐκατόμβης. It has a

dat. of the person: Orest. 279. Λοξίδε μέμφομαι: sometimes an accus., as above 873. τὸ θῆλυ μέμφομαι γένος: and an accus. of the thing, Phæn. 784. τέχνην μαντικὴν ἐμεμψάμην. See Matth. Gr. Gr. § 383. 6.

950. "ἐπεὶ γένεται" some edd. ἐπεὶ δὲ Ald. and MSS. 951. A singular reading is found in G. ἐλκούτι μοι." Porson.

953. H. Stephens in his Greek Thes. under Βλάω, citing this line, reads βλύων for κλύων, a variation not accounted for by any commentator.

957. "This verse seems spurious. It might appear a little more tolerable, either by placing it after 958., or by reading here κάνειν for ἐν, and there οὐδείς for κούκλος." Porson. The construction is thus explained by Matth. Gr. Gr. § 561. "When the subject is the same in both propositions, the participle sometimes is not put in the case of the common subject, but in the nominative. Eur. Ion 946. κακῶν γὰρ ἄρτι κῦμαί ὑπεξαντλῶν φρενί, Πρύμνηθεν αἴρει μὲν ἄλλο σῶν λόγων ὅποι, for — ατλοῦντα, or αἴρομαι ἄλλῳ. Eur. Hec. 964 (=957.) δτῷ γὰρ ἀφθην εὔτυχοῦσ', αἰδώς μὲν ἔχει, 'Ἐν τῷδε πότμῳ τυγχάνουσ', οὐ εἰμὶ νῦν, because αἰδώς μὲν ἔχει is the same as αἰδοῦμαι."

958. "The same expression is made

ἀλλ' αὐτὸ μὴ δύσνοιαν ἡγήσῃ σέθεν,  
Πολυμῆστορ· ἄλλως δὲ αἴτιον τι καὶ νόμος, 960  
γυναικας ἀνδρῶν μὴ βλέπειν ἐναντίου.

- Ιο. καὶ θαῦμά γ' οὐδέν. ἀλλὰ τίς χρεῖα σ' ἔμοῦ;  
τί χρῆμα ἐπέμψω τὸν ἔμὸν ἐκ δόμων πόδα;  
Ἑκ. ἕδιον ἴμαυτῆς δή τι πρὸς σὲ βούλομαι  
καὶ παῖδας εἰπεῖν σους ὅπάνοντας δέ μοι 965  
χαρὶς κέλευσον τῶνδ' ἀποστῆναι δόμων.  
Ιο. χωρεῖτ· ἐν ἀσφαλεῖ γὰρ οὐδὲ ἐρημία.  
φίλη μὲν εἰ σὺ, προσφιλὲς δέ μοι τόδε  
στράτευμ' Ἀχαιῶν. ἀλλὰ σημαίνειν σε χρὴ,

se of by Euripides Iph. A. 856. χαῖρ',  
ἢ γάρ ὁρθοῖς δύμασίν σ' ἔτ' εἰσορῶ.  
rather different is the meaning of  
oph. OEd. T. 528. Ἐξ δύμάτων δ'  
οθῶν τε καὶ ὁρθῆς φρενός: and of  
vid, Met. ii. 776. *Nusquam recta*  
cies. Lucan, ix. 904. *Qui potuere pati*  
*adios et LUMINE RECTO Sustinuere*  
*iem*, which is equivalent to *intrepido*  
*ultu*, and is too servilely imitated

Claudian, Praef. ad III. Consulat.  
Ionorii: *et RECTO flammas imperat*  
*et pati*. These instances may be  
added to those which the illustrious  
Bentley has collected on Horace Carm.  
3, 18. The word ἀτάρμυκτον, which  
he has restored to Hesychius, very  
early coincides with the reading of  
the Ms. collated by Schow. Alberti  
indeed cites ἀταρβήτοις προσάποις from  
Empedocles in Plutarch, *de Def. Orac.*  
400. B.: but if Wyttensbach had  
separated these words from the prose  
matter, and had thus edited, 'Ανταυ-  
τῶν πρὸς "Ολυμπον ἀταρμύκτοισι προσ-  
ποιοις, I, for one, should not have  
been offended.' Porson.

959. μὴ—ἡγήσῃ. "In prohibitions  
with μὴ, or an adj. or adv. compounded  
with μὴ, the aor. is put in the conjunc-  
tive, and not the present. Æsch. Eum.  
97. Τμεῖς δὲ τῇ γῇ τῇδε μὴ βαρὺν  
τον Σκῆψθε, μὴ θυμοῦσθε, μηδὲ  
καρπίαν Τεύξητε. Herod. viii. 65. Σι-  
ῆτε καὶ μηδενὶ ἄλλῳ τὸν λόγον τοῦτον

εἴπης. Comp. iv. 118. Plat. Gorg. p.  
117. "Η σύμφαθι ή μὴ συμφῆς." Matth.  
Gr. Gr. § 516, 2. Cf. 1166.

962. τίς χρεῖα (ἔχει) σ' ἔμοῦ; See  
Porson's note on Orest. 659. "The  
impersonals δεῖ and χρή are ac-  
companied by an accus. of the person,  
together with the gen. of the  
thing, (Hec. 991. 1007.) even if no  
infin. be joined with it. Æsch. Prom.  
86. αὐτὸν γάρ σε δεῖ Προμηθεώς. Eur.  
Herc. F. 1173. ήλθον, εἴ τι δεῖ, γέρον,  
"Η χειρὸς ὑμᾶς τῆς ἔμῆς, ή ξυμμάχων.  
Od. A. 124. μνήσεα, θτεό σε χρή.  
Γ. 14. Τηλέμαχ', οὐ μέν σε χρή ἔτ'  
αἴδοῦς οὐδὲ ηβαῖν. Thus the subst.  
χρεῶ, χρειῶ, χρεῖα, are often put, es-  
pecially in Homer. Il. A. 650. τί δέ σε  
χρεῶ ἔμειν; Od. Δ. 634. ἔμὲ δὲ χρεῶ  
γίγνεται αὐτῆς. Instead of which, Od.  
B. 28. τίνα χρειῶ τόσον ἵκει; E. 189.  
ὅτε με χρειῶ τόσον ἵκοι. Soph. Phil.  
646. ἔνδοθεν λαβὼν, "Οτου σε χρεῖα καὶ  
πόθις μάλιστ' ἔχει." Matth. Gr. Gr.  
§ 419.

963. τί χρῆμα, subaud. διὰ, quare?  
Cf. 880. Alc. 528. Τί χρῆμα κουρᾶ  
τῇδε πενθίμῳ πρέπει;

968. "φίλη μὲν ἡμῖν εἰ σὺ Ald. But  
ἡμῖν, which evidently originated from  
the four preceding letters, is omitted  
in most of the MSS.: τόδε is injudi-  
ciously and unwarrantably omitted by  
Barnes." Porson.

969. " χρή Ald. and MSS. δεῖ

τί χρὴ τὸν εὗ πράσσοντα μὴ πράσσουσιν εὗ  
φίλοις ἐπαρχεῖν· ὡς ἔτοιμός εἰμ' ἐγώ.

970

Ex. πρῶτον μὲν εἰπὲ παιδί, ὅν ἔξ ἐμῆς χερὸς,  
Πολύδωρον, ἐκ τε πατρὸς ἐν δόμοις ἔχεις,  
εἰ ζῇ τὰ δὲ ἄλλα δεύτερον σ' ἐρήσομαι.

975

Πο. μάλιστα· τούχείνου μὲν εὔτυχεῖς μέρος.

Ex. ὁ φίλταθ', ὡς εὗ κάξιας σέθεν λέγεις.

Πο. τί δῆτα βούλει δεύτερον μαθεῖν ἐμοῦ;

Ex. εἰ τῆς τεκούσης τῆσδε μέμηται τί μου;

Πο. καὶ δεῦρο γ' ὡς σὲ κρύφιος ἐζήτει μολεῖν.

Ex. χρυσὸς δὲ σᾶς, ὅν ἤλθεν ἐκ Τροίας ἔχων;

980

Πο. σᾶς, ἐν δόμοις γε τοῖς ἐμοῖς Φρουρούμενος.

Ex. σᾶσόν νυν αὐτὸν, μήδ' ἔρσε τῶν πλησίον.

Brunck from conjecture. See above at 282." Porson.

972. εἰπὲ παιδί—Εἰ ξῆ, for εἰπὲ, εἰ παιδὶ ξῆ, an Atticism. Thus Aristoph. Nub. 1147. Καὶ μοι τὸν νίδν, εἰ μεμάθηκε τὸν λόγον Ἐκεῖνον, εἴφ' οὐ ἀρτίως εἰσῆγαγε. Eur. Andr. 646. Τί δῆτ' οὐ εἴποις τὸν γέροντας ὡς σοφοῖ; See Matth. Gr. Gr. § 410. Dawes M. Cr. 149. See above 759.

974. "Ἐρωτᾷν οὐ ἔρεσθαι τινά τι, to ask one about any thing, (because not only ἔρωτᾷν ἀνθρώπον is used, but also ἔρωτᾷν τι, to ask after any thing). Pind. Ol. vi. 81. ἀπαντάς ἐν οἴκῳ εἰρητο παιδία, τὸν Εὐάδρα τέκοι, inquired of all after the child. Herod. i. 32. Ἐκεῖνο δὲ, τὸ εἶρεδ με, οἴκῳ σε ἐγὼ λέγω, κ. τ. λ. Xen. Cyt. iii. 3, 48. δὲ Κύρος ἤρωτα τὸν αὐτομόλους τὰ ἐκ τῶν πολεμίων. Thus also ἔρεείνειν, ἴστορεῖν, ἀνιστορεῖν τινά τι." Matth. Gr. Gr. § 411.

976. The adv. ἀξίας has the same construction as the adj. ἀξιος. Thuc. iii. 39. Κολασθῆτωσαν ἀξίως τῆς ἀδικίας. Eur. Med. 562. Παῖδας δὲ θρέψαιμ' ἀξίως δόμων ἀμῶν.

978. "Virgil, AEn. iii. 341. Ecqua tamen puer est amissæ cura parentis?" Barnes.

979. ἀς σέ. "For eis, when it expresses a proper motion, ἀς is often put, generally with living objects, e. g. Herod. ii. 121, 5. ἐσελθόντα δὲ ἀς τὸν βασιλῆς τὴν θυγατέρα. Aristoph. Pac. 104. ὁς τὸν Δέλφιον εἰς τὸν οὐρανόν. It is seldom found with inanimate things, as ὁς Ἀβυδον Thuc. viii. 103. This usage probably arose from the circumstance of ὁς and eis being often joined, e. g. Xen. Ages. i. 14. (συσκευάζεσθαι ὁς εἰς στρατείαν.)" Matth. Gr. Gr. § 578.

"κρύφιος Ald. κρύφιος many MSS and thus King has edited. Adverbs and adjectives are often commuted In Aristoph. Eccl. 283. read ὀρθρίοις for ὀρθρίως from the Juntine ed. 1515 and from Suidas in the word ὀπατοτρέχειν." Porson.

980. ἤλθεν—ἔχων. "The participle φέρων, έγων, etc. with their case signify the same as cum, with, especially with the verbs to come. Aesch. c. Th. 40. ήκω σαφῆ τάκειθεν ἐκ στρατοφέρων, I bring with me: Thuc. 9. ἤλθεν ᔁχων, he brought with him Isaeus p. 244. ήκει φέρων." Matth. Gr. Gr. § 557. See below 1195. 1202.

982. "τοῦ πλησίον Eust. II. A. 52, 23=39, 29. K. p. 792, 19=70

- Ιο. ἦκιστος ὀναίμην τοῦ παρόντος, ὡς γύναι.  
 Εκ. οἵσθ' οὖν ὁ λέξαι σοί τε καὶ παισὶν θέλω;  
 Ιο. οὐκ οἶδα· τῷ σῷ τοῦτο σημανεῖς λόγῳ. 985  
 Εκ. ἔστω φιληθεῖς, ὡς σὺ νῦν ἐμοὶ φιλεῖ.  
 Ιο. τί χρῆμα, ὁ κάμε καὶ τέκν' εἰδέναι χρεῶν;  
 Εκ. χρυσοῦ παλαιαῖ Πριαμιδῶν κατώρυχες.  
 Ιο. ταῦτ' ἔσθ', ἂν βούλει παιδὶ σημῆναι σέθεν;  
 Εκ. μάλιστα, διὰ σοῦ γ'. εἴ γὰρ εὔσεβὴς ἀνήρ. 990  
 Ιο. τί δῆτα τέκνων τῶνδε δεῖ παρουσίας;  
 Εκ. ἄμεινον, ἦν σὺ κατθάνης, τούσδε εἰδέναι.  
 Ιο. καλῶς ἔλεξας τῇδε καὶ σοφώτερον.  
 Εκ. οἵσθ' οὖν Ἀθάνας Ἰλίας ἵνα στέγαι.  
 Ιο. ἐνταῦθ' ὁ χρυσός ἔστι; σημεῖον δὲ τί; 995  
 Εκ. μέλαινα πέτρα γῆς ὑπερτέλλουσ' ἄνω.  
 Ιο. ἔτ' οὖν τι βούλει τῶν ἐκεῖ φράζειν ἐμοί;  
 Εκ. σῶσαι σε χρήμαθ', οἷς ξυνεξῆλθον, θέλω.  
 Ιο. ποῦ δῆτα; πέπλων ἐντὸς ἡ κρύψασ' ἔχεις;  
 Εκ. σκύλων ἐν ὅχλῳ ταῖσδε σώζεται στέγαις. 1000

10. Ψ. 1312, 20—1429, 42. The Schol. in Arsenius seems to have read 'οὐ πλησίον; the MSS. G. M. N. certainly have it." Porson. The expression is elliptical, for τῶν τῶν πλησίον, *not* *not the things belonging to thy friends*. See Elmsl. Med. 85.

983. ὀναίμην τοῦ παρόντος, Paraphr. ιπολαύσαιμι τοῦ ἴδιου πλούτου, *let me enjoy what belongs to me*, and I am content. "Verbs signifying to enjoy, ιπαύρομαι, ιπαυρεῖν, ἀπολαύειν, ὀναίθαι, are followed by a gen. Aristoph. Ihesm. 469. οὕτως ὀναίμην τῶν τέκνων, so may I find comfort in my children." Matth. Gr. Gr. § 361.

986. There is considerable obscurity in this verse: the Scholiast and Paraphrast explain it thus: ἀγαπηθήτω δοὺς μου ὑπὸ σοῦ, ὡς νῦν σὺ ἀγαπᾷς ὑπ' ἡμοῦ. We may also refer φιληθεῖς to λόγος in the preceding line, in an

ironical sense, which would be understood by the audience, not by Polymestor: *may my communication be as pleasant to you, as you are to me.*

988. The subst. κατώρυξ, χος, ḥ, defossio, is only noticed in the new ed. of Stephens' Greek Thesaurus. It is thus used in Soph. Antig. 774. κρύψω πετρώδεις ξῶσαν ἐν κατώρυχι. In other places it is an adj.; ibid. 1100. ἐλθῶν, κόρην μὲν ἐκ κατώρυχος στέγης Ἄνες. Also Hom. Od. I. 185. An excellent gloss upon this line is found below v. 1128. κεκρυμμένας Θήκας φράσοντα Πριαμιδῶν ἐν Ἰλίῳ Χρυσοῦ.

994. "Ιλίας. Thus most MSS. By a slight error Aldus has 'Ιλιᾶς. Brunck has shown that this adj. is correct from Steph. Byzantinus." Porson. This line seems to require a mark of interrogation, as above 984.

999. "Ald. ἐντὸς ḥ κ. Valckenaer

Ил. № 3; вид Агрик на холмистой террасе.

Ex. Τα γενέα ενγελιστών στήχαι.

Па съдът да търси засилване юрисдикция:

Ex. midas. Ayman ibrahim. 2011. 1000000000.

ταῦτα ἔγειρεν τοῖς πάντας· καὶ γὰρ Ἀργεῖοι νεῶν  
λόγου τιμωντος σύνεστι εἰς Τροίας πόδας·  
αἱ ταῦτα τρυπάνης. ἢν τοῦ δεῖ, στείγηται πάλιν  
τὸ πλήρες, εἰςτε τοὺς εὐεργέτας γόνον.

Na sítu hibernacii žijí i jiné druhy ptáků.

ANSWER THE BIG BIG QUESTIONS

1005

1010

has removed the slight mistake." Piraeus. "The verb ἔχει is often joined with the participle active of another verb, where the action, as a finite verb, would have been sufficient. In this case however ἔχει shows the possession, and the participle the manner in which one arrives at the possession; as Ε. A. 356. οὐδὲ ταῦτα ἔχει πάρα  
οὐδὲν οὐδέν. Phil. Nera. L. 43. οὐδὲ  
τούτη τούτη δι αὐτούς τούτους επειδή  
ἔχει. Herod. L. 22. οὐδὲ τούτη  
εἰς τούτη τούτη θεάσθαι τούτους  
εἰς τούτη τούτης έχει. id. 28. τούτη  
τούτη τούτη δι τούτης είχε επειδή  
τούτους είναι Κρονίτες. Plat. Crat. p.  
271. "Ἔπει τούτη τούτη τούτη  
εἰς Αγερνα & Ζαΐς επειδή είχε,  
to have loved her, and to have her for  
his wife. Xen. Mem. ii. 7. 6. οὐδὲν  
τούτη έχεισσε. Comp. Hesiod. "Εργ.  
42. Soph. Phil. 943. Aristoph. Eccl.  
355. In some measure this expression  
answers to the Latin *occultum habeo*,  
*subactum habeo*." Matth. Gr. Gr. §  
559. b. Cf. Med. 33. 89. Phen. 717.  
Lucret. vi. 898. quia multa quoque in  
se Semina habent ignis stupor tediisque  
tenentes. Sall. B. J. 10. neque ea res  
stolidum me habuit. Plaut. Cas. ii. 2,  
15. Nostram adolescentiam habent  
dispicitam.

1906. λύσαι τόδα, pedem, tela facete.  
Jd. E. 260. Ἐν δὲ ὑπέρας τε, κάλους  
τοῦδε τὸν τέλος τὸν ἐνέδησεν ἐν αὐτῷ. Virg.  
Jd. n. 828. jut-<sup>—</sup> -cypus omnes Attolii

males, intendi brachia velis. Una omnes facere pedem. "The rope attached to the lower angle of the mainsail, which is drawn in when the vessel tacks, was termed *pes*: *facere pedem* is the technical term for this operation." English Notes on Virgil, in *Antiquae Falernensis* 1823. Ed. 4. Orest. 786. *εἰς τὸν γάρ ἐπαυθέντην πόδις βίαιον* "Easier έστιν δ' αὐτοῖς τὸ χαλινόν". In some passages *πόδις* is used for the rudder: as in Pind. N. 6, 96. *τὸ δὲ τῷ πόδι τοῦ ποδὸς ἐλισσόμενον* Ait. *κουτινός*. Od. K. 32. *ἀεὶ γάρ πόδις πόδις ἐνέπει*: which is probably its meaning in the phrase *ὑόστιμον κινέει* above 928.

1007. " *πέρας* for *τρόπας* N." Por-  
son. *de se* bei. See the note on 962.

1010. “*es* Ald. *ēs* or *eis* almost all  
Mss. Brunck and Beck erase it. *Mosq.*  
1. omits it. Perhaps, *ēs ἄντλον πεσεῖν*,  
not *ἔργεσθαι*. And thus I have given  
from the *Ms. N.* Verses 1010. 1011.  
1016. 1017. are of the same species.  
1012. 1013. of the same genus, so  
that by resolving a *Bacchius* (υ-)  
into a fourth *Paeon* (υυυ-) one may  
stand for the other. ‘*Es ἄντλον ἔργε-*  
*σαν* comes nearer to common language  
but the other is used by the Trage-  
dians. See above 50. 915. Aristoph.  
Pac. 139. *Tί δ' ἦν ἐς ὑγρὸν πόντου*  
*πέρηράθος*; Thesm. 1133. *Πεσεῖν ἐ-*  
*εὐκήν καὶ γαμήλιον λέχος*: the former  
of which is taken from the *Belleroc-*

λέχριος, ἐκπέση φίλας καρδίας,  
ἀμέρσας βίον τὸ γὰρ ὑπέγγυον

tion, the latter from the Andromeda of our author. Again, you might read *κπεσεῖ*, but *ἐκπέση* is better, *ἢν* or *ταῦ* being understood. [Schaefer observes with reason in his ed. of Bos' Ellips. Gr. p. 477=764. "Velleman ellipsis in aliis exemplis firmasset."] Brunck, who has retained *ἐκπέση*, interprets it *excides*; Hermann, who has edited *ἐκπεσεῖ*, takes it for the third person: *ἐκπεσῆ* E. F. Verse 1014. is a dimeter iambic. Observe that 'Αἴδαν 1016. is a cretic, which is allowable in a chorus, and which Euripides seems once to have introduced into a senarius, in Lucian Necyom. T. I. p. 456, 14. Οὐκ, ἀλλ' ἔτ' ἔμπνουν Αἴδης μ' ἐδέξατο. Perhaps Euripides followed Simonides, in Stobæus xcvi. (xcviii.) p. 403. Grot. 529, 36. Gesn. Πέμπει μελαίνης 'Αΐδης ὑπὸ χθονός.' Porson.

Ἄντλον. "Άντλος in the old writers signifies that part of the vessel, which was afterwards called κοίλη νάυς or κοιλία, Anglice *the hold*. Od. M. 411. ιστὸς δ' ὁ πίσω πέσεν, δπλα τε πάντα Εἰς ἄντλον κατέχυνθ. The Attics use it for the foul water, commonly called the *bilge-water*, which collects in the ἄντλος or sink. Eur. Tro. 685. 'Ο μὲν παρ' οἴαχ', δ' ὁ ἐπὶ λαίφεσιν βεβῶς, 'Ο δ' ἄντλον εἵργων ναῦς, which Cicero in Cat. Maj. 6. expresses by *sentinam exhauiens*. Aesch. S. c. Th. 797. Άντλον οὐκ ἐδέξατο, has not leaked. See Elmsley on Eur. Heracl. 169. From the epithet ἀλίμενον, Euripides seems to have used the word ἄντλον here for *the sea*, and thus the Schol., Musgrave, and other commentators explain it. But there is little force in the metaphor according to this interpretation. Instead of considering ἄντλον as used καταχρηστικῶς for πέλαγος, I would rather give another sense to ἀλίμενον. As λιμὴν metaphorically signifies a *refuge, resource, place of escape*, (Eur. Med. 767.) I would understand ἀλίμενον as meaning that

which presents no chance of escape: and translate the words from ἀλίμενον to βίον thus: *As any one having slipped on one side (λέχριος) into the hold or sink of a vessel, from which he cannot extricate himself, would lose his life, being suffocated; ἀμέρσας βίον*, Schol. ἀμαυρώσας, literally *having extinguished*, i. e. *having suffered an extinction of life*. Brunck turns the words, *ἐκπέση φ. κ., ἀμέρσας βίον* thus: *tua ipse anima excides, qui vita priuasti*, sc. Polydorum, observing that ἀμέρδω is always active; but in that case the reading should be βίον: the construction of ἀμέρδω, in the sense of *to deprive*, being with an accus. of the person and gen. of the thing: as Hesiod. Scut. Herc. 331. Εὗτ' δν δὴ Κύκνον γλυκερῆς αἰῶνος ἀμέρσης. With an accus. of the thing it signifies *to blind, dim, extinguish*: ll. N. 340. θσε δ' ἀμερδεν Αύγῃ χαλκείη. Od. T. 17. Έφρα κεν ἐς θάλαμον καταθελομαι ζυτεα πατρὸς, Καλὰ, τά μοι κατὰ οίκου ἀκηδέα καπνὸς ἀμέρδει.

1012. ἀμέρσας. "'Αμέρδω, σω: the same as ἀμέρω, and fr. the same root (μέρος). It has been suspected that Milton had this word in his eye, in this passage: ' Millions of spirits, for his fault amerced of heaven.' Some derive *amerce* from the French à merci; Johnson from ἀμέρδω." Valpy's Lexicon of the Fundamental Words of the Greek Language. The Scholiast thus deduces it: γίνεται δὲ τὸ μέρδω ἀπὸ τοῦ μερίζω, κατὰ συγκοπὴν τοῦ ι, καὶ ἐκβολῇ τοῦ σ τοῦ ἐν τῷ ξ: thus μερίζω, μέρζω, μέρδσω, μέρδω. "I have given βίον for βίοτον. Again 1017. βίοτον M. N. The same error occurs elsewhere, as above 213. βίοτον C. although the contrary is more frequent." Porson.

τὸ γὰρ ὑπέγγυον — κακόν. These words receive considerable illustration from two lines above 840. 841. Καὶ βούλομαι θεῶν θ' οὖνεκ', ἀνόσιον ξένον, Καὶ τοῦ δικαίου, τήνδε σοι δοῦναι δίκην.

ιδίᾳ θ' ἵκαστῳ, καὶ πόλει, τὸν μὲν κακὸν  
κακὸν τι πάσχειν, τὸν δὲ χρηστὸν εύτυχεῖν.

Χο. σὺ μὲν, ὦ πατρὶς Ἰλιὰς, στροφὴ α'.

τῶν ἀπορθῆτων πόλις

οὐκέτι λέξει τοῖον Ἐλ-

λάνων νέφος ἀμφὶ σε κρύπτει,

δορὶ δὴ, δορὶ πέρσαν.

ἀπὸ δὲ στεφάναν κέκαρσαι

πύργων, κατὰ δὲ αἰθάλου

κηλῖδ' οἰκτροτάταν κέχρωσαι,

τάλαιν· οὐκέτι σ' ἐμβατεύσω.

μεσονύκτιος ὄλλυμαν,

ῆμος ἐκ δείπνων ὑπνος

ἡδὺς ἐπ' ὄσσοις κίδναται.

895

900

ἀντιστρ. α'.

893. Compare with this chorus that in the Troades 519.

895. "τοιόνδε" Aldus and MSS. But King has erased δε." Porson.

896. Ἐλλ. νέφος: Phœn. 257. ἀμφὶ δὲ πτόλιν νέφος Ἀσπίδων πυκνὸν φλέγει. Il. Δ. 274. Δμα δὲ νέφος εἴπετο πεζῶν. Apoll. Rh. iv. 397. δυσμενέων ἀνδρῶν νέφος. Virg. Aen. vii. 793. *nimbus peditum.*

"καλύπτει Ald. κρύπτει Brunckii membr. E. K. M. N. R." Porson. ἀμφὶ σε κρ., for ἀμφικρύπτει σε, as ἀπὸ στεφ. κεκάρσαι 898. for ἀπὸ. On the present thus used, see above 641.

897. δορὶ δὴ, δορὶ πέρσαν. This repetition of words, which is frequent in Euripides, is ridiculed by Aristophanes Ran. 1353. Ἐμολ δέ ἄχε' ἄχεα κατέλιπε Δάκρυα, δάκρυδ τ' ἀπ' ὅμματων Ἐβαλον, ἔβαλον ἀ τλάμων. Compare the chorus below 1075.

898. στεφάναν κέκαρσαι: on the constr., see above 111. Tro. 786. πύργων ἐπ' ἄκρας στεφάνας. Soph. Ant. 124. στεφάνωμα πύργων "Ηφαιστον πευκάενθ' ἐλεῖν.

899. "Others αἰθάλῳ. Aldus and many MSS. αἰθάλου καπνοῦ. In K.

καπνοῦ is omitted and in Mosq. 4. by correction." Porson.

900. "οἰκτροτάτῳ Ald. and MSS. Some οἰκτροτάταν: for instance G. J. as Musgr. has given from A. P." Porson. The elision in κηλῖδ' for κηλῖδι, is admissible: see Monk on Alc. 1137. but the accus. after the passive κατακέχρωσαι is peculiarly elegant: see the note on Phœn. 1445. τετρωμένους διδοῦσα καιρίας σφαγῆς. Il. Σ. 485. ἐν δέ τε τείρεα πάντα, τὰ οὐρανὸς ἐστεφάνωται, for οἰς.

903. ἦμος, an Homeric word, which does not occur again in Eurip. or Soph.

ἐκ δείπνων, Paraphr. μετὰ τὰ δεῖπνα: cf. 55. 1142. "The prep. ἐκ is used to express an immediate consequence, the production of one thing from another, e. g. ἐκ τῆς θυσίης γενέσθαι Herod. i. 50. (peractis sacrificiis.) γελᾷν ἐκ τῶν πρόσθεν δακρύων, Xen. Cyr. i. 4, 28. to laugh after tears. ἐκ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολέμου πάλιν ξυμβῆναι, Thuc. i. 120. Comp. Soph. Tr. 284. Eur. Tro. 495." Matth. Gr. Gr. § 574. See Phœn. 1232.

904. "σκίδναται M. N. and the

μολπᾶν δὲ ἄπο, καὶ χοροποιῶν

905

θυσιῶν καταπαύσας,

πόσις ἐν θαλάμοις ἔκειτο,

ξυστὸν δέπε τασσάλων

ναύταν οὐκέθ' ὁρῶν ὅμιλον

Τροίαν Ἰλιάδ' ἐμβεβῶτα.

910

ἔγὼ δὲ πλόκαρμον ἀναδέτοις

μίτραισιν ἐρρύθμιζόμαν,

χρυσέων ἐνόπτρων

λεύσσουσ' ἀτέρμονας εἰς αὔγας,

ἐπιδέμηνιον ὡς πέσοιμ' ἐς εὔναν.

915

ἀνὰ δὲ κέλαδος ἐμολε πόλιν

κέλευσμα δὲ ἦν κατ' ἀστυ Τροί-

ας τόδ'. ὡς παῖδες Ἐλλάνων, πότε

δὴ, πότε τὰν Ἰλιάδα σκοπιὰν

στροφὴ β'.

two Moscow MSS. This point is doubtful; but there can be no doubt that King has badly edited κιδνατο. Virgil Æn. ii. 268. *Tempus erat, quo prima quies mortalibus ægris Incipit, et dono Dirōm gratissima serpit.*" Porson. Ibid. 265. *Invadunt urbem somno vinoque sepultam.*

905. μολπᾶν δὲ ἄπο—καταπαύσας. Verbs signifying to cease, to make to cease, παῦω, παύομαι, λήγω, are usually construed with a gen. alone: Il. B. 595. Μοῦσαι—Θάμνοις παῦσαν ἀοιδῆς: Z. 107. Ἀργεῖοι δὲ ὑπεχώρησαν, λῆξαν δὲ φόνοιο. In Soph. El. 987. we find the prep. ἐκ: παῦσον ἐκ κακῶν ἐμέ.

906. "θυσιῶν some MSS.: θυσιῶν Ald.: χαροποιῶν θυσιῶν Brunck, from the first reading of the membr.: χαροποιῶν Ald.: but in C. by the first hand as I have edited. See the note on Phœn. 800." Porson.

καταπαύσας, understand ξαντὸν, for καταπαύσμενος: so ἔξαπαλλάξαι 1090. Eur. Orest. 288. Καὶ νῦν ἀνακάλυπτ', δικαστηγητον κάρα: where see Porson: Phœn. 21. "Ο δέ ήδονή δοὺς, sc. ξαν-

τόν. Aristoph. Ran. 580. παῦε, παῦε τοῦ λόγου, for παῦσαι.

909. "ναυτῶν Valck., which is not so poetical; moreover, if we credit Ammonius, it is repugnant to the metre!" Porson. See note on 134.

910. "Aldus and MSS. ἐμβεβῶτα." Porson.

911. "ἔγὼ δέ τοι not a few MSS. contrary to the metre.—912. ἐσόπτρων Eust. Il. H. p. 690, 41=568, 20.—914. εἰς Ald. some MSS. and edd. εἰς contrary to the metre." Porson.

914. ἀτέρμονας, Schol. κυκλοτερεῖς, τουτέστι τὰς τέλος μὴ ἔχούσας· τούτων γὰρ οὐκ ἔστι τέρμα. Rather, endless, i. e. incessantly flashing, or merely powerful, intense; from εἰς and τέρμα, admitting no limit.

915. "A very slight mistake ought not to have been so long retained, ἐπιδέμηνος. Read ἐπιδέμηνον and translate torum vestibus stratum." Porson.

919. πότε, Schol. λείπει τὸ, εἰ μὴ νῦν πότε τὴν ἀκρόπολιν πορθήσαντες τῆς Τροίας, παραγενήσεοθε εἰς τὰ οἰκεῖα; "Ἰλιάδος Ald. Ἰλιάδα almost

πέρσαντες, ἥξετ' οἴκους;  
 λέχη δὲ φίλια μονόπεπλος  
 λιποῦσα, Δωρὶς ὡς κόρα,  
 σεμνὰν προσίζουσ',  
 οὐκ ἦνυσ', "Ἄρτεμιν, ἀ τλάμων"  
 ἄγομαι δὲ, θανόντ' ἴδοῦσ' ἀκοίταν  
 τὸν ἐμὸν, ἄλιον ἐπὶ πέλαγος  
 πόλιν τὸν ἀποσκοποῦσ', ἐπεὶ  
 νόστιμον ναῦς ἐκίνησεν πόδα,  
 καὶ μ' ἀπὸ γῆς ὥρισεν Ἰλιάδος,  
 τάλαιν', ἀπεῖπον ἄλγει.  
 τὰν τοῖν Διοσκούροιν Ἐλέναν κάσιν, Ἰ-  
 δαῖον τε βούταν αἰνόπαριν, κατάραι  
 διδοῦσ', ἐπεὶ με

920

ἀντιστρ. β.

925

930

ἐπωδός.

all MSS. and Eust. Il. B. p. 206, 13—  
156, 14. Proem. p. 5, 21—4, 18." Porson.

920. "ἥξετ' ἐς οἴκους Ald. and MSS. Critics have rightly erased the preposition." Porson. See Med. 12.

921. "φίλα Ald. and many MSS. so that King is in error, in asserting that he had edited φίλια from all the MSS.; although a considerable number have it." Porson.

μονόπεπλος, Δωρὶς ὡς κόρα. The word πέπλος is applicable both to the *ἱμάτιον*, the outer loose and flowing garment; and to the *χιτών*, the inner and close-fitting vest: but more peculiarly to the former, which the Lacedæmonian virgins alone wore. Eur. Andr. 593. οὐδ' ἀν, εἰ βούλοιτο τις, Σάφρων γένοιτο Σπαρτιατίδων κόρη, Αἴ ξὺν νεοίσιν, ἔξερημοῦσαι δόμους, Γυμνοῖσι μήροις καὶ πέπλοις ἀνειμένοις, Δρόμους, παλαίστρας τὸν ἀνασχετούς ἔμοι, Κοινὰς ἔχουσι. Virgil Æn. i. 315. Virginis os habitumque gerens, et virginis arma Spartanæ: Nuda genu, nodoque sinus collecta fluentes. Pind. Nem. i. 74. Καὶ γὰρ αὐτὰ, ποστὶν ἀπεκλος ὄροβ-Ξαισ' ἀπὸ στρωμάτων:

Schol. δ δὲ νοῦς καὶ γὰρ αὐτὴ ἡ Ἀλκμήνη μονόπεπλος, αὐτοποδητὶ ἐκπηδήσασα ἀπὸ τῆς κοίτης.

924. οὐκ ἦνυσ' — ἀ τλάμων: 1149. οὐδὲν ἦνυτον τάλας. The Attic form is ἀνέτω, (see Porson Phœn. 463.) ἀνέω the Homeric: Il. Δ. 56. Οὐκ ἀνέω φθονέουσα: Schol. οὐδὲν ὥφελω, οὐδὲν πράσσω, οὐδὲν περιποιοῦμαι. Schæfer makes ἦνυσα the same as ἥφασα: *currens ad aram Diana non præverti, sed inter currendum capta et abducta sum.*

928. ἐκίνησεν πόδα: see this phrase explained below 1006.

930. ἀπεῖπον ἄλγει, *I fainted, sunk under my misery*: literally became speechless: comp. Orest. 91. Οὕτω ἔχει τάδ', δοτ' ἀπείρηκεν κακοῖς. Monk on Hipp. 503. has observed that ἀπεῖπον with a dat. signifies to fail, but with an accus. to renounce.

931. "Διοσκόροιν Brunck from the membranæ. Aldus and the rest Διοσκούροιν." Porson. See Pref. near the end.

932. αἰνόπαριν: Il. Γ. 39. Δύσκαρη Eur. Or. 1383. δυσελένας.

γῆς ἐκ πατρῷας ἀπάλεσεν  
ἔξωχισέν τ' οἴκων γάμος, οὐ γάμος, ἀλλ'  
ἀλάστορός τις οἰζύς·

935

ἄν μήτε πέλαγος ἄλιον ἀπαγάγοι πάλιν,  
μήτε πατρῷον ἵκοιτ' ἐς οἴκουν.

**Πο.** ὁ φίλτατ' ἀνδρῶν, Πρίαμε, φίλτατη δὲ σὺ,  
Ἐκάβη, δακρύω σ' εἰσοράν, πόλιν τε σὴν, 940  
τὴν τ' ἀρτίας θανοῦσαν ἱκγονον σέθεν.  
Φεῦ. οὐκ ἔστιν οὐδὲν πιστὸν, οὔτ' εὔδοξία,  
οὔτ' αὖ καλῶς πράσσοντα μὴ πράξειν κακῶς.  
Φύρουσι δὲ αὐτὰ θεοὶ πάλιν τε καὶ πρόσω,  
ταραχμὸν ἐντιθέντες, ὡς ἀγνωσία 945

935. Cf. Andr. 103. 'Ιδίφ αλεινῷ  
Πάρισ οὐ γάμον, ἀλλά τούτον Ἡδύ-  
γετ' εὐταῖαν εἰς θαλάμους Ἐλέναν.'

936. "I have written οἰζύς, as the  
Attics always do, not οἰζύν." Porson.

The following translation of part of this chorus by Tweddell, one of the most elegant and accomplished scholars that the University of Cambridge ever produced, is supplied by the Classical Journal No. xxii. p. 227.

Heu! occidisti fonditus, Ilion :  
Non jam superbum, Patria, verticem  
Invicta jactabis, nec altas  
Jura dabis Phrygiae per urbes.  
Heu! occidisti : nube Pelasgiā  
Cingit jacente, perque tuas domos,  
Ferroque vastatas et igni,  
Torva tuens spatiatur hostis.  
Neptuniarum culmina turrim  
Lugubris atrā labe tegit cinis :  
Actum est: nec antiquas parentum  
Fas iterum peragrare sedes.  
Nox sœva, nox me perdidit invida,  
Dulcesque serpens post epulas sopor :  
Securus in lecto maritus  
Carminibus choreaque sacrū  
Fessum levabat corpus ; et immemor  
Pendentis hastæ credidit hostibus  
Fugisse visis, et peractos  
Urbis ovans meminit labores.  
At ipsa, formæque et speculo vacans,

Per colla fusas purpureâ comas  
Mitrâ coërcebam, jugali  
Molle caput positura lecto.  
Sed ecce ! dirus menia personat  
Turbata clamor ; “ Vadite, vadite,  
Trojâ triumphatâ superbi  
Ad patrias, Danaî, Mycenâ.”  
Tum penè nudo corpore, virginis  
Instar Lacenæ, destituo torum,  
Supplexque nequicquam pudice  
Asideo genibus Diana.  
Viso mariti funere, turgidas  
Longè per undas Oceani trahor ;  
Navisque cùm victrix tetendit  
Vela Noto nimiū secundo,  
Divisa caro littore patriæ,  
Urbisque lapsas respiciens domos,  
Heu! mente defeci, et severo  
Procubui superata luctu.

941. “ ἱκγονον a part of the MSS.,  
as generally in similar cases.” Porson.

942. οὐτ' αὖ (ἐστὶ πιστόν τινα) κ. πρ.  
μὴ πρ. κ., nor can it be relied upon  
that one who enjoys prosperity will  
not experience a reverse.

944. “ αὐθ' οἱ θεοὶ Ald. and MSS.  
But Hermann has well removed the  
article.” Porson. Θεὸς is frequently  
a monosyllable in iambic verse. See  
Porson on Orest. 393.

945. ἀγνωσίᾳ, Paraphr. ἀγνοίᾳ τοῦ  
μέλλοντος.

σέβωμεν αὐτούς. ἀλλὰ ταῦτα μὲν τί δεῖ  
θρηνεῖν, προκόπτοντ' οὐδὲν εἰς πρόσθεν κακῶν;  
σὺ δὲ εἴ τι μέμφει τῆς ἐμῆς ἀπουσίας,  
σχέσις τυγχάνω γὰρ ἐν μέσοις Θρήκης ὅροις  
ἀπὸν, ὅτε πλούτες δεῦρον· ἔπει δὲ ἀφικόμην,  
ηδη πόδες ἔξω δωμάτων αἴροντί μοι  
εἰς ταυτὸν ηδε συμπίπτει δραμῆς σέθεν,  
λέγουσα μύθους, ἣν κλύων ἀφικόμην.

950

**Ex. αἰσχύνομαι σε προσβλέπειν ἐναντίον,**

Πολυμῆστορ, ἐν τοιοῖσδε κειμένῃ κακοῖς.

955

ὅτῳ γὰρ ὄφθην εὔτυχοῦσ', αἰδώς μ' ἔχει,  
ἐν τῷδε πότμῳ τυγχάνουσ', οὐ εἰμὶ νῦν,

κούκην δυναίμην προσβλέπειν σ' ὄρθαις κόραις.

947. προκ. οὐδ. εἰς πρ. κ., since one gets not the least in advance of one's troubles: Schol. οὐδαμῶς προχωροῦντα εἰς τὸ ἐμπρόσθεν τῶν κακῶν. A gloss on προκόπτοντα explains it by δυνόντα, ὠφελοῦντα: as in these passages: Hipp. 1292. Καίτοι προκόψω γ' οὐδὲν, ἀλγυνῶ δὲ σέ: Alc. 1100. Τί δὲ τὸ προκόπτοις, εἰ θέλεις ἀεὶ στένειν; Fragm. Alcæi: Οὐ χρὴ κακοῖσιν θυμὸν ἐπιτρέπην· Προκόψαμεν γὰρ οὐδὲν ἀσώμενοι. Monk on Hipp. 23. observes: "Metaphora sumpta videtur ab iis, qui ligna et alia impedimenta in itinere concidunt. (Anglice pioneers.) Hinc etiam προκόπτειν erat progredi: ut in notis illis locutionibus προκόπτειν ἐν ἡλικίᾳ, σοφίᾳ." Herod. i. 190. διωτέρω τε οὐδὲν τῶν πραγμάτων προκόπτομένων. The Latin verb procedo is similarly used: Liv. Cum parum procederet incepit: Idem: Ut nihil procedebat. Cic. Quibus cum parum procederet.

948. τῆς ἐμῆς ἀπουσίας. Matthias Gr. Gr. § 315. 316. has well observed, and exemplified the observation, that the proper meaning of the gen. is, with respect to, on account of. In the present instance ἐνεκα may be understood. Il. A. 64. εἴ τ' ἄρ' ὅγε εὐχωλῆς ἐπιμέμφεται, εἴθε ἐκατόμβης. It has a

dat. of the person: Orest. 279. Λοξὶ δὲ μέμφομαι: sometimes an accus., as above 873. τὸ θῆλυ μέμφομαι γένος: and an accus. of the thing, Phœn. 784. τέχνην μαντικὴν ἐμεμφάμην. See Matth. Gr. Gr. § 383. 6.

950. "ἔπει γ'" some edd. ἔπει δ' Ald. and MSS. 951. A singular reading is found in G. ἐλκοντί μοι." Porson.

953. H. Stephens in his Greek Thes. under Βλύω, citing this line, reads βλύων for κλύων, a variation not accounted for by any commentator.

957. "This verse seems spurious. It might appear a little more tolerable, either by placing it after 958., or by reading here καν for ἐν, and there οὐκ for κούκ." Porson. The construction is thus explained by Matth. Gr. Gr. § 561. "When the subject is the same in both propositions, the participle sometimes is not put in the case of the common subject, but in the nominative. Eur. Ion 946. κακῶν γὰρ ἄρτι κῦμ' ὑπεξαντλῶν φρενί, Πρύμνηθεν αἱρει μ' ἄλλο σῶν λόγων ὑπο, for — αὐτοῦντα, or αἱρομαι ἄλλῳ. Eur. Hec. 964 (= 957.) δτῳ γὰρ ὄφθην εὔτυχοῦσ', αἰδώς μ' ἔχει, 'Εν τῷδε πότμῳ τυγχάνουσ', οὐ εἰμὶ νῦν, because αἰδώς μ' ἔχει is the same as αἰδοῦμαι."

958. "The same expression is made

- ἀλλ' αὐτὸ μὴ δύσκοιαν ἡγήσῃ σέθεν,  
 Πολυμῆστορ· ἄλλως δὲ αἴτιον τι καὶ νόμος, 960  
 γυναικας ἀνδρῶν μὴ βλέπειν ἐναντίον.  
 ο. καὶ θαῦμά γ' οὐδέν. ἀλλὰ τίς χρεῖσθαι σ' ἔμοῦ;  
 τί χρῆμα ἐπέμψω τὸν ἔμὸν ἐκ δόμων πόδα;  
 κ. ἴδιον ἐμαυτῆς δῆ τι πρὸς σὲ βούλομαι  
 καὶ παῖδας εἰπεῖν σούς ὅπανας δέ μοι 965  
 χωρὶς κέλευσον τῶνδ' ἀποστῆναι δόμων.  
 ιο. χωρεῖται ἐν ἀσφαλεῖ γὰρ ηδὲ ἐρημίᾳ.  
 φίλη μὲν εἶ σὺ, προσφιλέσθε δέ μοι τόδε  
 στράτευμα Ἀχαιῶν. ἀλλὰ σημαίνειν σε χρή,

e of by Euripides Iph. A. 858. χαῖρ', γὰρ ὁρθοῖς δημασίν σ' ἔτ' εἰσορῶ. Another different is the meaning of χρ. (Ed. T. 528. 'Εξ δημάτων δὲ θῶν τε καὶ ὁρθῆς φρενός: and of vid, Met. ii. 776. *Nusquam rectu-  
dies.* Lucan, ix. 904. *Qui potuere pati-  
dios et LUMINE RECTO Sustinuere  
em,* which is equivalent to *intrepido-  
ltu,* and is too servilely imitated by Claudian, Præf. ad III. Consulat. onorii: *et RECTO flamas imperat  
te pati.* These instances may be added to those which the illustrious Bentley has collected on Horace Carm. 3, 18. The word ἀτάρμυκτον, which he has restored to Hesychius, very nearly coincides with the reading of a Ms. collated by Schow. Alberti indeed cites ἀταρβήτοις προσώποις from Empedocles in Plutarch, *de Def. Orac.* 400. B.: but if Wyttensbach had paraded these words from the prose writer, and had thus edited, 'Ανταυτῶν πρὸς "Ολυμπίου ἀταρμύκτοισι προσώποις, I, for one, should not have been offended." Porson.

959. μὴ—ἡγήσῃ. "In prohibitions with μὴ, or an adj. or adv. compounded with μὴ, the aor. is put in the conjunctive, and not the present. Aesch. Eum. 17. Τμεῖς δὲ τῇ γῇ τῇδε μὴ βαρὺν ήτον Σκῆψοθε, μὴ θυμοῦσθε, μηδὲ παρπλαν Τεύξητε. Herod. viii. 65. Σι-  
τε καὶ μηδενὶ ἄλλῳ τὸν λόγον τοῦτον

εἴπης. Comp. iv. 118. Plat. Gorg. p. 117. "Η σύμφαθι ή μὴ συμφῆς." Matth. Gr. Gr. § 516, 2. Cf. 1166.

962. τίς χρέα (ἔχει) σ' ἔμοῦ; See Porson's note on Orest. 659. "The impersonals δεῖ and χρή are accompanied by an accus. of the person, together with the gen. of the thing, (Hec. 991. 1007.) even if no infin. be joined with it. Aesch. Prom. 86. αὐτὸν γάρ σε δεῖ Προμηθεώς. Eur. Herc. F. 1173. ήλθον, εἴ τι δεῖ, γέρον, \*Η χειρὸς ὑμᾶς τῆς ἐμῆς, ή ξυμμάχων. Od. A. 124. μυθήσεαι, θττεδ σε χρή. Γ. 14. Τηλέμαχ', οὐ μέν σε χρή ἔτ' αἰδοῦς οὐδὲ ηβαιόν. Thus the subst. χρεῶ, χρειῶ, χρέα, are often put, especially in Homer. Il. A. 650. τί δέ σε χρεῶ ἐμεῖν; Od. Δ. 634. ἐμὲ δὲ χρεῶ γίγνεται αὐτῆς. Instead of which, Od. B. 28. τίνα χρειῶ τόσον ίκει; E. 189. δτε με χρειῶ τόσον ίκοι. Soph. Phil. 646. ἐνδοθεν λαβών, "Οτου σε χρέα καὶ πόθις μάλιστ' ἔχει." Matth. Gr. Gr. § 419.

963. τί χρῆμα, subaud. διὰ, quare? Cf. 880. Alc. 528. Τί χρῆμα κουρῆ τῇδε πενθίμῳ πρέπεις;

968. "φίλη μὲν ἡμῖν εἴ σὺ Ald. But ἡμῖν, which evidently originated from the four preceding letters, is omitted in most of the MSS.: τόδε is injudiciously and unwarrantably omitted by Barnes." Porson.

969. " χρή Ald. and MSS. δεῖ

τί χρὴ τὸν εὖ πράσσοντα μὴ πράσσουσιν εὖ  
φίλοις ἐπαρκεῖν· ὡς ἔτοιμός εἰμ' ἔγώ.

970

Ex. πρῶτον μὲν εἰπὲ παιδό, ὃν ἐξ ἑμῆς χερὸς,  
Πολύδωρον, ἐκ τε πατρὸς ἐν δόμοις ἔχεις,  
εἰ ζῇ τὰ δὲ ἄλλα δεύτερον σ' ἐρήσομαι.

Πο. μάλιστα· τούκείνου μὲν εὐτυχεῖς μέρος. 975

Ex. ὁ φίλταβ', ὡς εὖ κάξιας σέθεν λέγεις.

Πο. τί δῆτα βούλει δεύτερον μαθεῖν ἐμοῦ;

Ex. εἰ τῆς τεκούσης τῆσδε μέμνηται τί μου;

Πο. καὶ δεῦρο γένεσις σὲ χρύφιος ἐζήτει μολεῖν.

Ex. χρυσὸς δὲ σῶς, ὃν ἤλθεν ἐκ Τροίας ἔχων; 980

Πο. σῶς, ἐν δόμοις γε τοῖς ἐμοῖς φρουρούμενος.

Ex. σῶσόν γενναῖς αὐτὸν, μήδ' ἔρει τῶν πλησίον.

Brunck from conjecture. See above at 282." Porson.

972. εἰπὲ παιδό—Εἰ ζῆ, for εἰπὲ, εἰ παιδό ζῆ, an Atticism. Thus Aristoph. Nub. 1147. Καὶ μοι τὸν νῖδν, εἰ μεριθηκε τὸν λόγου Ἐκείνουν, εἴφ' θν ἀρτίως εἰσθγαγε. Eur. Andr. 646. Τί δῆτ' ἀν εἴποις τοὺς γέροντας ὡς σοφοί; See Matth. Gr. Gr. § 410. Dawes M. Cr. 149. See above 759.

974. "Ἐρωτᾶν or ἐρεσθαί τινά τι, to ask one about any thing, (because not only ἐρωτᾶν ἀνθρώπον is used, but also ἐρωτᾶν τι, to ask after any thing). Pind. Ol. vi. 81. ἀπαντας ἐν οἴκῳ εἰρητο παῖδα, τὸν Εὐάδνα τέκοι, inquired of all after the child. Herod. i. 32. Ἐκεῖνο δὲ, τὸ εἴρεο με, οἴκῳ σε ἔγω λέγω, κ. τ. λ. Xen. Cyt. iii. 3, 48. δ Κύρος ἥρώτα τοὺς αὐτομόλους τὰ ἐκ τῶν πολεμίων. Thus also ἐρεείνειν, ιστορεῖν, ἀνιστορεῖν τινά τι." Matth. Gr. Gr. § 411.

976. The adv. ἀξίως has the same construction as the adj. ἀξιος. Thuc. iii. 39. Κολασθήτωσαν ἀξίως τῆς ἀδικίας. Eur. Med. 562. Παιδας δὲ θρέψαιμ' ἀξίως δόμων ἐμῶν.

978. "Virgil, Aen. iii. 341. Ecqua tamen puero est amissæ cura parentis?" Barnes.

979. ἀτ σέ. "For eis, when it expresses a proper motion, ἀτ is often put, generally with living objects, e. g. Herod. ii. 121, 5. δεσλθόντα δὲ ἐς τοῦ βασιλῆος τὴν θυγατέρα. Aristoph. Pac. 104. ὡς τὸν Δέλτα εἰς τὸν οὐρανόν. It is seldom found with inanimate things, as ὡς Ἀβυδον Thuc. viii. 103. This usage probably arose from the circumstance of ἀτ and εἰς being often joined, e. g. Xen. Ages. i. 14. (συσκευδέσθαι ὡς εἰς στρατείαν.)" Matth. Gr. Gr. § 578.

"κρυφίως Ald. κρύφιος many Ms. and thus King has edited. Adverbs and adjectives are often commuted. In Aristoph. Eccl. 283. read ὀρθρίου for ὀρθρίως from the Juntine ed. 1515. and from Suidas in the word ὀντοτρέχειν." Porson.

980. ἤλθεν—ἔχων. "The participles φέρων, ἔγων, etc. with their cases signify the same as cum, with, especially with the verbs to come. Aesch. S c. Th. 40. ήκω σαφῆ τάκειθεν ἐκ στρατοῦ φέρων, I bring with me: Thuc. i. 9. ἤλθεν ᔁχων, he brought with him Isaeus p. 244. ήκει φέρων." Matth. Gr. Gr. § 557. See below 1195. 1202.

982. "τοῦ πλησίον Eust. II. A. p 52, 23=39, 29. K. p. 792, 19=701

- Ιο. ἥκιστ· ὀναίμην τοῦ παρόντος, ὡς γύναι.  
 Ικ. οἴσθ' οὖν ὁ λέξαι σοί τε καὶ παισὶν θέλω;  
 Ιο. οὐκ οἶδα· τῷ σῷ τοῦτο σημανεῖς λόγῳ. 985  
 Ικ. ἔστω φιληθεὶς, ὡς σὺ νῦν ἐμοὶ φιλεῖ.  
 Ιο. τί χρῆμ', ὁ κάμε καὶ τέκν' εἰδέναι χρεῶν;  
 Ικ. χρυσοῦ παλαιαὶ Πριαμιδῶν κατώρυχες.  
 Ιο. ταῦτ' ἔσθ', ἂν Βούλει παιδὶ σημῆναι σέθεν;  
 Ικ. μάλιστα, διὰ σοῦ γ'. εἴ γὰρ εὔσεβης ἀνήρ. 990  
 Πο. τί δῆτα τέκνων τῶνδε δεῖ παρουσίας;  
 Εκ. ἄμεινον, ην σὺ κατθάνης, τούσδ' εἰδέναι.  
 Πο. καλῶς ἐλεξας τῇδε καὶ σοφάτερον.  
 Εκ. οἴσθ' οὖν Ἀθάνας Ἰλίας ἵνα στέγαι.  
 Πο. ἐνταῦθ' ὁ χρυσός ἔστι; σημεῖον δὲ τί? 995  
 Εκ. μέλαινα πέτραι γῆς ὑπερτέλλουσ' ἄνω.  
 Πο. ἔτ' οὖν τι Βούλει τῶν ἐκεῖ Φράζειν ἐμοί;  
 Εκ. σῶσαι σε χρήμαθ', οἵς ξυνεξῆλθον, θέλω.  
 Πο. ποῦ δῆτα; πέπλων ἐντὸς ἡ κρύψασ' ἔχεις;  
 Εκ. σκύλων ἐν ὅχλῳ ταῖσδε σώζεται στέγαις. 1000

10. Ψ. 1312, 20—1429, 42. The Schol. in Arsenius seems to have read τοῦ πλησίον; the MSS. G. M. N. certainly have it." Porson. The expression is elliptical, for τῶν τῶν πλησίον, *caret not the things belonging to thy friends*. See Elmsl. Med. 85.

983. ὀναίμην τοῦ παρόντος, Paraphr. ἀπολαύσαιμι τοῦ ἴδιου πλούτου, *let me enjoy what belongs to me*, and I am content. "Verbs signifying to enjoy, ἐπαύρομαι, ἐπαυρεῖν, ἀπολαύειν, ὀνασθαι, are followed by a gen. Aristoph. Thesm. 469. οὗτος ὀναίμην τῶν τέκνων, so may I find comfort in my children." Matth. Gr. Gr. § 361.

986. There is considerable obscurity in this verse: the Scholiast and Paraphrast explain it thus: ἀγαπηθήτω δ ταῖς μου ὑπὸ σοῦ, ὡς νῦν σὺ ἀγαπᾷς ὑπὸ μοῦ. We may also refer φιληθεὶς to λόγος in the preceding line, in an

ironical sense, which would be understood by the audience, not by Polymestor: *may my communication be as pleasant to you, as you are to me*.

988. The subst. κατώρυξ, χος, ḥ, defossio, is only noticed in the new ed. of Stephens' Greek Thesaurus. It is thus used in Soph. Antig. 774. κρύψω πετρώδεις ζῶσαν ἐν κατώρυχι. In other places it is an adj.; ibid. 1100. ἀλθῶν, κόρην μὲν ἐκ κατώρυχος στέγης Ἄρες. Also Hom. Od. I. 185. An excellent gloss upon this line is found below v. 1128. κεκρυμμένας Θήκας φράσουσα Πριαμιδῶν ἐν Ἰλίῳ Χρυσοῦ.

994. "Ιλίας. Thus most MSS. By a slight error Aldus has Ιλιᾶς. Brunck has shown that this adj. is correct from Steph. Byzantinus." Porson. This line seems to require a mark of interrogation, as above 984.

999. "Ald. ἐντὸς ḥ κ. Valckenaer

Πο. ποῦ δ'; αἰδ' Ἀχαιῶν ναύλοχοι περιπτυχαί.

Ex. ίδιαι γυναικῶν αἰχμαλωτίδων στέγας.

Πο. ταῦδον δὲ πιστὰ, κάρσένων ἐρημία;

Ex. οὐδεὶς Ἀχαιῶν ἔνδον, ἀλλ' ἡμεῖς μόνοις.

ἀλλ' ἔρπ' ἐς οἴκους καὶ γὰρ Ἀργεῖοι νεῶν 1005

λῦσαι ποθοῦσιν οἴκαδ' ἐκ Τροίας πόδα.

ώς πάντα πράξας, ὃν σε δεῖ, στείχης πάλιν

ἔνν παισὶν, οὕτερος τὸν ἐμὸν ὄχισας γόνον.

Χο. οὕτω δέδωκας, ἀλλ' ἵσως δώσεις δίκην·

ἀλίμενόν τις ὡς ἐς ἄντλον πεσὼν 1010

has removed this slight mistake." Porson. "The verb ἔχω is often joined with the participle active of another verb, where the latter, as a finite verb, would have been sufficient. In this case ἔχειν properly shows the possession, and the participle the manner in which one arrives at the possession; as Il. A. 356. ἐλῶν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. Pind. Nem. i. 45. οὐκ ἔραμαι πολὺν ἐν μεγάρῳ πλοῦτον κατακρύψας ἔχειν. Herod. i. 27. Ινα ὑπὲρ τῶν ἐν τῇ ἡπείρῳ Ἑλλήνων τίσωνται σε, τῶν σὺ δουλώσας ἔχεις: ib. 28. τοὺς ἄλλους πάντας ὅπ' ἐωὗτῷ εἶχε καταστρεψάμενος δὲ Κροῖσος. Plat. Crat. p. 271. "Ηρα δὲ, ὡς ἔρατή τις, ὥσπερ οὖν καὶ λέγεται δὲ Ζεὺς αὐτῆς ἔρασθεις ἔχειν, to have loved her, and to have her for his wife. Xen. Mem. ii. 7, 6. ὄνομα μενοὶ ἔχονσιν. Comp. Hesiod. 'Erg. 42. Soph. Phil. 943. Aristoph. Eccl. 355. In some measure this expression answers to the Latin *occultum habeo, subactum habeo.*" Matth. Gr. Gr. § 559. b. Cf. Med. 33. 89. Phœn. 717. Lucret. vi. 898. quia multa quoque in se Semina habent ignis stupae tædæque tenentes. Sall. B. J. 10. neque ea res falsum me habuit. Plaut. Cas. ii. 2, 15. Nostram adolescentiam habent despiciatam.

1006. λῦσαι πόδα, pedem, vela facere. Od. E. 260. 'Εν δ' ὑπέρας τε, κάλους τε, πόδας τ' ἐνέδησεν ἐν αὐτῷ. Virg. Æn. v. 828. jubet ocyus omnes Attolii

malos, intendi brachia velis. Una omnes fecere pedem. "The rope attached to the lower angle of the mainsail, which is drawn in when the vessel tacks, was termed *pes: facere pedem* is the technical term for this operation." English Notes on Virgil, in *adibus Valpianis* 1823. Ed. 4. Orest. 706. καὶ ναῦς γὰρ ἐνταθεῖσα πρὸς βίᾳ πόδι Ἐβαψεν ἔστη δὲ αὐτὸς ἦν χαλεπόδα. In some passages πόδι is used for the rudder: as in Pind. N. 6, 96. τὸ δὲ πάρ πόδι ναῦς ἐλισσόμενον Αἰδη κυμάτων. Od. K. 32. ἀεὶ γὰρ τόδε νηὸς ἐνώμαν: which is probably its meaning in the phrase νόστιμον κινέει πόδα above 928.

1007. "ρέξας for πράξας N." Porson. ὃν σε δεῖ. See the note on 962.

1010. "ἐς Ald. ἐς or εἰς almost all MSS. Brunck and Beck erase it. Mosq. I. omits it. Perhaps, ἐς ἄντλον πεσὼν, not ἐμπεσὼν. And thus I have given from the Ms. N. Verses 1010. 1011. 1016. 1017. are of the same species. 1012. 1013. of the same genus, so that by resolving a Bacchius (---) into a fourth Pepon (○○○-) one may stand for the other. 'Ες ἄντλον ἐμπεσὼν comes nearer to common language; but the other is used by the Tragedians. See above 50. 915. Aristoph. Pac. 139. Τί δ' ἐς ὑγρὸν πόντιον πέσῃ βάθος; Thesm. 1133. Πεσεῖν ἐννήν καὶ γαμήλιον λέχος: the former of which is taken from the Bellero-

λέχριος, ἐκπέση φίλας καρδίας,  
ἀμέρσας βίον τὸ γὰρ ὑπέγγυον

hon, the latter from the Andromeda of our author. Again, you might read *ἐκπεσεῖ*, but *ἐκπέση* is better, *ἢν* or *ἴταν* being understood. [Schaefer observes with reason in his ed. of Bos' Ellips. Gr. p. 477=764. "Vellem ianc ellipsis in aliis exemplis firmasset."] Brunck, who has retained *ἐκπέση*, interprets it *excides*; Hermann, who has edited *ἐκπεσεῖ*, takes it for the third person: *ἐκπεσῆ* E. F. Verse 1014. is a dimeter iambic. Observe that 'Ἄιδαν 1016. is a cretic, which is allowable in a chorus, and which Euripides seems once to have introduced into a senarius, in Lucian Necyom. T. i. p. 456, 14. Οὐκ, ἀλλ' ἔτ' ἔμπνουν Αἰδῆς μ' ἐδέξατο. Perhaps Euripides followed Simonides, in Stobæus xcvi. (xcviii.) p. 403. Grot. 529, 36. Gesn. Πέμπτει μελαίνης 'Αἰδῆς ὑπὸ χθονός.' Porson.

Ἄντλον. 'Άντλος in the old writers signifies that part of the vessel, which was afterwards called κοίλη νάυς or κοιλία, Anglicè the hold. Od. M. 411. Ιστὸς δ' ὁ πίσω πέσεν, δηλα τε πάντα Εἰς ἄντλον κατέχυνθ'. The Attics use it for the foul water, commonly called the *bilge-water*, which collects in the ἄντλος or sink. Eur. Tro. 685. 'Ο μὲν παρ' οἰαχ', δ' ἐπὶ λαρεσιν βεβῶς, 'Ο δ' ἄντλον εἰργων νάδες, which Cicero in Cat. Maj. 6. expresses by *sentinam exhauiens*. Aesch. S. c. Th. 797. Άντλον οὐκ ἐδέξατο, has not leaked. See Elmsley on Eur. Heracl. 169. From the epithet ἀλίμενον, Euripides seems to have used the word ἄντλον here for the sea, and thus the Schol., Musgrave, and other commentators explain it. But there is little force in the metaphor according to this interpretation. Instead of considering ἄντλον as used καταχρηστικῶς for πέλαγος, I would rather give another sense to ἀλίμενον. As λιμὴν metaphorically signifies a *refuge, resource, place of escape*, (Eur. Med. 767.) I would understand ἀλίμενον as meaning that

which presents no chance of escape: and translate the words from ἀλίμενον to βίον thus: *As any one having slipped on one side (λέχριος) into the hold or sink of a vessel, from which he cannot extricate himself, would lose his life, being suffocated; ἀμέρσας βίον*, Schol. ἀμαυρώσας, literally *having extinguished*, i. e. *having suffered an extinction of life*. Brunck turns the words, *ἐκπέση φ. κ., ἀμέρσας βίον* thus: *tua ipse anima excides, qui vita pri-casti, sc. Polydorum*, observing that ἀμέρδω is always active; but in that case the reading should be βίον: the construction of ἀμέρδω, in the sense of *to deprive*, being with an accus. of the person and gen. of the thing: as Hesiod. Scut. Herc. 331. Εὗτ' ἀν δὴ Κύκνον γλυκερῆς αἰῶνος ἀμέρσης. With an accus. of the thing it signifies *to blind, dim, extinguish*: ll. N. 340. θσσε δ' ἀμερδεν Αὐγὴ χαλκείη. Od. T. 17. Βφρα κεν ἐς θάλαμον καταθεομαι ἔντεα πατρὸς, Καλὰ, τά μοι κατὰ οἰκον ἀκηδέα καπνὸς ἀμέρδει.

1012. ἀμέρσας. "'Αμέρδω, σω: the same as ἀμερώ, and fr. the same root (*μέρος*). It has been suspected that Milton had this word in his eye, in this passage: ' Millions of spirits, for his fault amerced of heaven.' Some derive *amerce* from the French *à merci*; Johnson from ἀμέρδω." Valpy's Lexicon of the Fundamental Words of the Greek Language. The Scholiast thus deduces it: γίνεται δὲ τὸ μέρδω ἀπὸ τοῦ μερίζω, κατὰ συγκοπὴν τοῦ ι, καὶ ἐκβολῆ τοῦ σ τοῦ ἐν τῷ ξ: thus μερίζω, μέρδω, μέρδσω, μέρδω. "I have given βίον for βίοτον. Again 1017. βίοτον M. N. The same error occurs elsewhere, as above 213. βίοτον C. although the contrary is more frequent." Porson.

τὸ γὰρ ὑπέγγυον — κακὸν. These words receive considerable illustration from two lines above 840. 841. Καὶ βούλομαι θεῶν θ' οὐνεκ', ἀνδσιον ξένον, Καὶ τοῦ δικαίου, τήνδε σοι δοῦναι δίκην.

δίκαιος καὶ θεοῖσιν οὐ ξυμπίτνει,  
όλέθριον, ολέθριον κακόν.

ψεύσει σ' ὁδοῦ τῆσδε ἐλπὶς, η̄ σ' ἐπήγαγε  
θανάσιμον πρὸς Ἀΐδαν, ὃ τάλας·  
ἀπολέμω δὲ χειρὶ λείψεις βίου.

1015

Πο. ὡς μοι, τυφλοῦμαι φέγγος ὄμμάτων τάλας.

Ημιχ. ἤκουσατ' ἀνδρὸς Θρηκὸς οἰμωγὴν, φίλαι;

Πο. ὡς μοι μάλ' αὖθις, τέκνα, δυστήνου σφαγῆς. 1020

Ημιχ. φίλαι, πέπρακται καίν' ἔσω δόμων κακά.

Πο. ἀλλ' οὕτι μὴ φύγητε λαιψηρῷ ποδί·

βάλλων γὰρ οἴκαν τῶνδε ἀναρρήξω μυχούς.

Ημιχ. ίδοὺ, βαρείας χειρὸς ὄμμάται βέλος.

βούλεσθ' ἐπεισπέσωμεν, ὡς ἀκμὴ καλεῖ

1025

Ἐκάβη παρεῖναι Τρωάσιν τε συμμάχους;

Εκ. ἄραστε, φείδου μηδὲν, ἐκβάλλων πύλας·

οὐ γάρ ποτ' ὄμμα λαμπρὸν ἐνθήσεις κόραις,

οὐ παιδας ὄψει ζῶντας, οὐσ' ἕκτειν' ἐγώ.

Ημιχ. η̄ γὰρ καθεῖλες Θρῆκα, καὶ κρατεῖς ξένου,

The perfidy of Polymestor had rendered him amenable to human tribunals, and had provoked the vengeance of the Gods. Hemsterhusius thus elegantly expresses the sense of the passage: *ubi, id est, in quo, vel, in quem cadit et concurrit, ut ob crimem commissum simul et humanae Justitiae et Deorum vindictae sit obnoxius, ac velut oppigneratus, illi certissimum exitium imminet. Whenever a liability to human laws and divine vengeance combines, dreadful indeed is the fate that must ensue.*

1013. "θεοῖς οὐ Ald. δὲν πίτνει Cott. οὐ is omitted in L. Musgrave rightly reads οὐ, rightly also θεοῖσιν M. N." Porson.

1022. "ἀλλ' οὕτι με φύγητε Ald. All Musgrave's MSS., on his testimony, have μὴ φύγητε. Add to these C. K. Mosq. 3. 4. μοι φύγοιτε Mosq. 1. μοι φύγητε G. με φύγητε Ms. Reg. Soc.

in the text, but with μὴ written over μὴ φύγηται E. Some editor had corrected μ' ἐκφύγητε, whence Dawes, supposing it to be a Ms. reading, sagaciously, but not correctly, elicited μὴ 'κφύγητε. Cyclop. 662. 'ΑΛΛ' οὕτι μὴ φύγητε τῆσδε ἔξω πέρπας.' Porson. "In negative propositions, the conj. is used after μὴ or οὐ μὴ for the future, but only the conj. aor. 1. pass. or act. 2. act. and mid.; instead of the aor. 1. act. the future is used." Matth. Gr. Gr. § 516.

1030. "Θρῆκα is omitted in the text in Mosq. 4. and R. but interlined in R. The common reading is quite sound. It is the same as καθεῖλε Θρῆκα ξένον καὶ κρατεῖς. Herc. 84. Γνῶ μὲν τὸν "Ἡρας οἶός ἐστ' αὐτῷ Χλοεῖς: in Athen. xiv. p. 641. C. Stobæus li. p. 197. ed. Grot. 355, 22. Gen. 'Ορᾶς τὸν εὐτράπεζον ὡς ἡδὺς Βίος Soph. Trach. 97. "Αλιον αἰτῶ. Τοῦτο

- δέσποινα, καὶ δέδρακας, οἵα περ λέγεις ; 1031  
 Ex. ὅψει γιν αὐτίκ' ὄντα δωμάτων πάρος  
 τυφλὸν, τυφλῷ στείχοντα παραφόρῳ ποδὶ,  
 παιδῶν τε δισσῶν σώμαθ', οὓς ἔκτειν' ἐγὼ  
 ξὺν ταῖς ἀρίσταις Τρωάσιν δίκην δέ μοι 1035  
 δέδωκε· χωρεῖ δ', ὡς ὁρᾶς, ὅδ' ἐκ δόμων.  
 ἀλλ' ἐκποδῶν ἄπειμι, κάποστήσομαι  
 θυμῷ ζέοντι Θρηκὶ δυσμαχωτάτῳ.  
 Πο. ὦ μοι ἐγὼ,  
 πᾶ βῶ; πᾶ στῶ; πᾶ κέλσω, 1040  
 τετράποδος βάσιν θηρὸς ὄρεστέρου  
 τιθέμενος ἐπὶ χεῖρα, κατ' ἵχνος;

καρύξαι, [read καρῦξαι: see 528.] τὸν 'Αλκμήνας πόθι μοι, πόθι πᾶς Ναίει ποτ': where, since the Scholiast supplies πᾶῖα after 'Αλκμήνας, and Aldus has πόθι μοι, πόθι μοι πᾶς, you may strike out πᾶς and read πόθι μοι, πόθι μοι. But the other is better. [ Cf. 765. 972. Orest. 571. 1182. 1645. and Porson: Phœn. 184. 955. Med. 298. Il. I. 132. (274.) 263. Od. A. 70. T. 523. Theoc. vii. 50. εἴ τοι ἀρέσκει Τοῦθ' δ', τι πρὸν ἐν δρει τὸ μελύδριον ἔξεπόνασα. Soph. Aj. 1044. Τίς δ' ἔστιν, δυτινὸν ἄνδρα προσλεύσσεις στρατοῦ; Aristoph. Ran. 889. "Ἐτεροι γάρ εἰσιν, οἵσιν εὔχομαι θεοῖς. Brunck from MSS. has given οἵσιν εὔχομαι, θεοῖ. I doubt whether correctly." Schæf.] Polymnestor is called Θρῆξ ξένος also in 762. 878. The Ms. R. also omits πατήρ 703. incorrectly. Transcribers often insert words which are not required by the sense, and not unfrequently omit those, which they think may be dispensed with. In this very play 19. Θρηκὶ is omitted in Aug. 1., 1269. 'Εκάβη in Aug. 4." Porson.

1033. "To the instances which I have collected on Phœn. 1722. add Lycophr. 1102. Τυφλαῖς ματεύσει χερσὶ κροσσωτοῖς βαφάς." Porson. Milton Sams. Agon. 'A little onward lend thy guiding hand To these dark steps, a

little further on.' Cf. Ovid. Met. xiii. 561.

1038. "ζέοντι Ald. edd. and the greater part of the MSS.: ζέοντι Barnes, either from a Ms. or from conjecture: θυμῷ ζέοντι Ruhnk. Epist. Crit. ii. p. 224. I have edited ζέοντι, since it is in the Harleian Ms. (5725.): ζέοντι also C., whence, I imagine, Barnes took it. θυμῷ seems defensible from Soph. Trach. 446. cited in the note on 1117. Phot. Lex. Ms. Ζέσας θυμῷ. ἐξαφθεῖς τὴν ψυχὴν. Yet Ruhnken's emendation is neater, and I would have adopted it, had even one Ms. clearly exhibited it. It receives a little countenance from θυμῷ in Aug. 2." Porson.

1040. κέλσω, Schol. οἵτοι προσπελάσω· κυρίως δὲ τὸ ναῦν προσορμίσαι τινὲς εὑόρμῳ τόπῳ: cf. 1062.

1041. βάσιν is governed by τιθέμενος, not by κατὰ according to Beck: comp. 1056. setting down the step of, crawling like a beast upon my hands and feet.

1042. "κατ' ἵχνος a gloss interprets by δμοίως τῷ ἵχνει. But it seems to me that we ought to read καὶ κατ' ἵχνος, or better καὶ ἵχνος, understanding ἵχνος for pes simply. Bacch. 1122. ἔφερε δ' ἡ μὲν ὡλένην, 'Η δ' ἹΧΝΟΣ αὐταῖς ἀρβύλαις· γυμνοῦσι δὲ πλευρὰ

ποίαν, ἢ ταύταν, ἢ τάνδ' ἐξαλλάξω,  
τὰς ἀνδροφόνους μάρψαι χρήζων  
'Ιλιάδας, αἴ με διώλεσαν;  
τάλαιναι, τάλαιναι κόραι Φρυγῶν  
ἄ κατάρατοι, ποῖ καὶ με Φυγᾶ  
πτώσσουσι μυχῶν;

1045

εἴθε μοι ὄμμάτων αἰματόεν βλέφαρον  
ἀκέσαι', ἀκέσαιο, τυφλὸν, "Αλιε,  
φέγγος ἀπαλλάξας.

1050

ἄ ἄ. σίγα· χρυπτὰν βάσιν αἰσθάνομαι  
τάνδε γυναικῶν.

*πταραγμοῖς.* Catull. Nupt. Pel. et Thet. Ixiii. 162. *Candida permulcens liquidis VESTIGIA lymphis.*" Porson.

1043. ἐξαλλάξω, change my direction: ἐξαμείβω has the same meaning in Med. 131. Or. 266.

1048. ποῖ—μυχῶν; The following instances of the gen. with adverbs of place are given by Matthiæ, Gr. Gr. § 357. "Od. B. 131. πατὴρ δ' ἐμὸς ἀλλοθι γαῖης Ζώει δγ' ή τέθυηκε. Pind. Ol. 10. in. τὸν Ὀλυμπιονίκαν ἀνάγνωτέ μοι 'Αρχεστράτου παῖδα, πόθι φρενὸς ἐμᾶς γέγραπται, properly, in what part of my mind. (Refer this example also to l. 972.) Soph. Phil. 204. ἢ που τῇδ' ή τῇδε τόπων; Eur. Hec. 1275 (=1266.) οὐχ θσον τάχος Νήσων ἑρήμων αὐτὸν ἐκβαλεῖτέ ποι; Plat. Rep. ix. p. 273. ἐνταῦθα λόγου. Xen. Cyrop. vi. 1, 42. 'Εμβαλεῖν ποῦ τῆς ἐκείνων χώρας: vii. 2, 8. 'Ο δὲ Κῦρος καταστρατοπεδεύσας τοὺς ἑαυτοῦ, δπου ἐδόκει ἐπιτηδειότατον εἶναι τῆς πόλεως, where however the gen. may also be governed of the superlative. Herod. ii. 172. 'Αγαλμα δαιμονος ἕδρυσε τῆς πόλιος δικού ην ἐπιτηδεώτατον. Soph. Phil. 255. Οὐδὲ κληδὼν ὁδ' ἔχοντος οἰκαδε, Μηδ' Ἐλλάδος γῆς μηδαμοῦ, διῆλθε που. Aj. 386. οὐχ δρᾶς, ίν' εἰ κακοῦ. Eur. Ion 1271. ίν' εἰ τύχης. Hence the Latin phrases, *ubi terrarum, ubi gentium.*"

1050. τυφλὸν φέγγος, Paraphr. τοὺς τυφλοὺς τούτους ὀφθαλμούς: above

1018. we have φέγγος ὄμμάτων, for ὄμματα. Reiske proposes νέφος for φέγγος. Schaefer compares Soph. Aj. 394. where Ajax exclaims, 'Ιδο σκότος, ἐμὸν φάσ, "Ἐρεβος ὁ φαεννότατος, ὁς ἐμοί, but there is no difficulty in this expression from the mouth of a person anxious for death. More to the purpose is Philoct. 830. "Τπν' δδόται ἀδαήτ, — "Ομμασι δ' ἀντίσχοις τάνδε αἴγλαν, "Α τέταραι τανῦν, where αἴγλη is equivalent to ἀχλύς. Compare also Tr. 550. παμφαῆς σέλας Πυρὸς μέλαναν αἴγλαν "Ἐδωκεν παρ' οὖν. Hermann explains the expression μέλανας αἴγλαν to be equivalent to νυκτὸς αἴγλαν, splendorem, qualem nocte habet, i. e. nullum splendorem, tenebras. He compares νυκτιλαμπεῖ δυόφω Simonid. vii. Brunck. Anal. i. p. 121. μελαφαῆς ἐρεβος Eur. Hel. 518. κελαφαῆς δρφα Aristoph. Ran. 1331. ἀντλίφ λάμπα Ἀesch. Eum. 376. δυσῆλιος κνέφας 387. But the most satisfactory interpretation of our passage is suggested by Scholes, on Med. 989. where as ὀλέθριον βιοτὰν means the destruction of life, so τυφλὸν φέγγος, the deprivation of sight.

1053. "γυναικῶν Ald. Although transcribers are generally more prone to efface than to retain the peculiarities of dialects, yet sometimes, as in the present instance, you may detect an error from too great an eagerness after

- πᾶ πόδ' ἐπάξας, σαρκῶν ὄστέων τ'  
ἐμπλησθῶ, θοίναν ἀγρίων θηρῶν  
τιθέμενος, ἀρνύμενος λάβαν,  
λύμας ἀντίποιν' ἐμᾶς; οὐ τάλας,  
ποῖ, πᾶ φέρομαι, τέκν' ἔρημα λιπῶν  
Βάκχαις Αἴδου διαμοιρᾶσαι,  
σφακτὰν κυσίν τε φοινίαν  
δαιτ' ἀνήμερον, ὁρείαν τ' ἐκβολάν;  
πᾶ στῶ, πᾶ κάμψω, πᾶ βῶ,

Terisms. τῶνδε γυναικῶν Priscian xviii. 226. a. ed. Ald., but Putsch has omitted the passage." Porson. "Bentley on Phalaris p. xxix. ed. Lond. 177.: 'The Dorians never turn *ων* into *αν* in that declension: for they say *τὰν φρενῶν*, not *τὰν φρενῶν*:' on which Salter p. 447. remarks: 'Theotitus has *τὰν αἰγῶν* Idyll. viii. 49. if be not a false print.' Also in v. 148. *ἴγαν*, but introduced by emendation, you may find also in Epigr. adesp. 40. In Eur. Hel. 385. the Aldine edition has *θηρῶν*, which is retained also in Musgrave's, but scarcely, I think, with the approval of the editor. See Leyne on Pind. Isthm. iv. 78." chaf.

1054. πόδ' ἐπάξας, i. e. πόδα. Verbs of motion take after them an accus. of the instrument or member moved. Eur. Or. 1427. αὔραν ἀτσσῶν: where see Porson's note. Soph. Aj. 40. Καὶ ρὸς τὶ δυσλόγιστον ὡδ' ἥξεν χέρα; f. 53. above: περᾶ γὰρ ἦδ' ὑπὲρ κηρήν πόδα.

1056. ἀρνύμενος Schol. λαμβάνων αἱ ἀφαιρούμενος ἀντιδίκησιν τῆς ἐμῆς λάβης καὶ τυφλώσεως. Il. A. 159. μὴν ἀρνύμενοι Μενελάῳ, σοὶ τε, κυνῆπα, Πρὸς Τρώων, Schol. ἀντικαταλασσόμενοι, λαμβάνοντες τιμωρίαν, τι-*issim* persolventes. "Αρνυμαι proprie-*alunt esse dando* ἄρνα, *pro eo aliquid* *icissim accipere*; sic vero et a πῶλος *πωλεῖν*, et ab ὄνος secundum quosam ὠνεῖν, quod in pecoribus veterum iuritiae et commercia consistenter." Steph. Thes.

λάβαν, mutilation: 198. 213. 644. 1081. Eur. Electr. 164. Ξέφεσι δ' ἀμφιτόμοις λυγρὰν Αἰγίσθου λάβαν θεμένα: comp. Orest. 1036. Σὺ νῦν μ' ἀδελφὲ, μή τις Ἀργείων κτάνῃ "Τ-Βρισμα θέμενος τὸν Ἀγαμέμνονος γόνον.

1057. ἀντίποινα: not used in the sing. Herc. F. 1205. ἀντίποινα δ' ἐκτίνων. Soph. Phil. 315. οἷς Ὁλύμπιοι θεοὶ Δοῖέν ποτ' αὐτοῖς ἀντίποιν' ἐμοῦ παθεῖν. Electr. 592. ὡς τῆς θυγατρὸς ἀντίποινα λαμβάνεις.

1059. οἵστε is to be understood before διαμοιρᾶσαι, *ut discerpant*. "Soph. CEd. T. 1293. τὸ γὰρ νόσημα μεῖζον ή φέρειν. Eur. Hec. 1097 (=1089.) Alc. 230. Κεία καὶ σφαγᾶς τάδε, Καὶ πλέον ή βρόχῳ δέρην οὐρανίῳ πελάξειν." Matth. Gr. Gr. § 448. The same construction is in Horace, Od. i. 26. Musis amicus, tristitiam et metus Tradam protervis in mare Creticum Portare ventis, i. e. *ut portent*. AEn. ix. 362. ille suo moriens dat habere nepoti, i. e. *ut habeat*.

1060. κυσίν. Soph. Aj. 841. Ριφθῶ κυσίν πρόβλητος, οἰωνοῖς θ' ἔλαρ.

1062. "πᾶ στῶ, πᾶ βῶ, πᾶ κάμψω G. which if approved, we may transpose still farther, πᾶ βῶ, πᾶ στῶ, as above 1040. These words are joined also by Sophocles Aj. 1237. Ποῦ βάντος, ή ποῦ στάντος; where Brunck's Ms. seems to have rightly Ποῖ βάντος, although the rest and the Schol. on 1273. give ποῦ. Philoct. 833. ποῦ στάσει, ποῖ δὲ βάσει. Eur. Alc. 876. Ποῖ βῶ; πῆ στῶ; where Lasc. has ποῖ στῶ,

ναῦς ὅπως, ποντίοις πείσμασιν  
λιγόχροκον φάρος στέλλων,  
ἐπὶ τάνδε συθεὶς,  
τέκνων ἐμῶν φύλαξ,  
ολέθριον κοίταν;

1065

Χο. ὦ τλῆμον, ὡς σοι δύσφορ' εἴργυασται κακά·  
δράσαντι δὲ αἰσχρὰ δεινὰ τάπιτιμα  
δαιμῶν ἔδωκεν, ὅστις ἐστί σοι βαρύς.

1070

Πο. αῖ, αῖ, οὐ Θρήκης  
λογχοφόρον, εὔοπλον, εὔιππον,  
Ἄρει κάτοχον γένος.  
Ιὰ Ἀχαιοὶ, οὐ Ατρεῖδαι.  
Βοὸν, Βοὸν ἀὕτω, Βοάν.

1075

which perhaps is corrupted from πᾶ. [Πῆ and δῆ are excluded from the Attic writers by Elmsley on Eur. Heracl. 19.] For ποῦ denotes rest; ποῖ motion; πᾶ is taken in both senses, as the Schol. on Aristoph. Plut. 447. has remarked, citing v. 1040. of this play. Transcribers very frequently vary in these and similar terminations. There are also passages, in which you may hesitate which to prefer. Above 1008. might also be read οἶπερ. In Iph. T. 113. 119. δποι is to be taken, as if it were ἔκεισε δπου, as in Soph. Phil. 481. ἐμβαλοῦ μ' δπη θέλεις δγων, Εἰς ἀντλίαν, εἰς πρῶραν, εἰς πρύμναν, δποι "Ηκιστα μέλλω τοὺς ξυνόντας ἀλγυνεῖν. But I consider ποῖ joined with the verb εἶναι as inadmissible." Porson.

1004. "φάρος στελῶν Hesychius, an error of his own or his copyist, which Alberti has corrected." Porson. φάρος, or φάρος in the Tragedians: φάρος alone in Homer: the penult. being common in the former, long in the latter. See Monk on Hipp. 125.

φάρος στελῶν, contracting, lowering the sails, slackening sail, as was usual when going into port, or drawing to land. Od. Γ. 11. Οἱ δὲ ιθὺς κατάγοντο, οἱ δὲ ιστία νηὸς ἐσῆς Στεῖλαν ἀειραντες, τὴν δὲ ὄρμισαν. Aesch. Suppl.

731. αὐτὴ δὲ τριγεμῶν ὑπὸ χθόνα Στεῖλασα λαῖφος παγκρότως ἔρεσσεται. Polydorus therefore means that instead of continuing the pursuit after the women, he will return to guard the bodies of his children from farther contumely.

1065. "ἐπὶ τάνδε ἐσσυθεὶς Ald. But συθεὶς, which the rules of grammar require, many MSS. present. See Valck. on Theocr. p. 266." Porson.

1067. κοίταν: κοίτη was the couch on which dead bodies were laid out, and therefore Polymestor applies it to that part of the tent where his murdered children were lying. Eur. Electr. 155. οὐ σὲ τὸν ἄθλιον Πατέρ' ἔγώ κατακλάδομαι, — κοίτᾳ ἐν οἰκτροτάτῃ θανάτου.

1070. "δέδωκεν Ald. and part of the MSS. But others more smoothly δῶκεν. Again θηκεν Lib. P. which in itself is good, but is taken from v. 711. The other reading is confirmed by Sophocles Electr. 1382. Καὶ δεῖξον ἀνθρώποισι ΤΑΠΙΤΙΜΙΑ Τῆς δυσσεβείας οἷα δωροῦνται θεοί. Herod. iv. 80. Τοῦτο δὲ παραπτωμένοισι ξενικοὺς νόμους τοιαῦτα ἐπιτίμια διδοῦσι." Porson.

1072. "ἐνοπλον Ald. and MSS. But ενοπλον Eust. on Il. B. p. 358, 32—271, 33." Porson.

*ἴτ', ίτε, μόλετε, πρὸς θεῖν.*

*κλύει τις, ἡ οὐδεὶς ἀρχέσει; τί μέλλετε;*

*γυναικεῖς ὥλεσάν με,*

*γυναικεῖς αἰχμαλωτίδες.*

*δεινὸς, δεινὰ πεπόνθαμεν.*

*ὦ μοι ἐμᾶς λάβας.*

*ποῖ τράπωμαι; ποῖ πορευθῶ;*

*αἰθέρ' ἀμπτάμενος οὐράνιον,*

*ὑψιπετὲς εἰς μέλαθρον, Ὁρίαν*

*ἢ Σείριος ἔνθα πυρὸς φλογέας*

*ἀφίησιν ὅσσων αὔγας;*

*ἢ τὸν εἰς Ἀΐδα μελανοχρῶτα*

*πορθμὸν ἀτέξω τάλας;*

1080

*Χο. ξύγγνωσθ', ὅταν τις κρείσσον' ἢ φέρειν κακὰ*

*πάθη, ταλαιόης ἐξαπαλλάξαι ζόης.*

1090

1077. *ἢ* and *μὴ* before *οὐ* always form a crasis in iambic verse.

1083. Cf. Orest. 1371. *πολιὸν αἰθέρ'* *ἱστημενος.*

1084. *μέλαθρον.* Musgrave observes that this is an astrological term, quoting from Nonnus vi. p. 122. *ἀστέρες δππότε πάντες ἐνὶ σφετέροισι μελάθροις.* Aristophanes ridicules this kind of expression in Thesm. 272. *ἄμνυμι τούννα αἰθέρ', οἰκησιν Δίδος,* which is a line from the Melanippe, a lost play of Euripides: and again, Ran. 100. *αἰθέρα Δίδος δωμάτιον.*

'Ορίων. The penult. is short in Ion 1153. *ὅτε ξιφήρης Ὁρίων·* *ἄπερθε δέ:* and in Cycl. 212. *καὶ τ' ἄστρα καὶ τὸν Ὁρίωνα δέρκομαι:* long in Hel. 1506. *Ὥριωντα τὸν ἔννύχιον:* the corresponding line in the antistrophe being *βάλλετε βαρθόρων λεχέων.* In Homer also it is long: Il. E. 121. *ἄσ μὲν δτ' Ὁρίων* *ἴλετο ροδοδάκτυλος Ἡώς.* In Latin writers it is always long, but the first syllable is common: Virg. Aen. i. 539. *Cum subito assurgens fluctu nimbosus Orion:* iii. 517. *Armatumque auro circumspicit Oriona.*

1089. *Ξύγγνωσθ'.* "When an adj. is put with an auxiliary verb, as predicate, without referring to a proper subject, consisting of one word, it is properly in the neuter singular; the Greeks, however, often put the neuter plural; Herod. i. 91. *τὴν πεπρωμένην μοῖραν ἀδύνατά ἔστι ἀποφυγέειν καὶ θεφ.* Comp. Thuc. i. 125. iii. 88. etc. Herod. iii. 109. *οὐκ ἀν ἦν βιώσιμα ἀνθρώποισι:* ix. 2. *χαλεπὰ εἶναι περιγίνεσθαι καὶ δπασι ἀνθρώποισι.* Soph. Antig. 576 *δεδογμέν',* *ἄσ ζοικε, τήνδε κατθανεῖν:* *δεδογμένα ἔστι* *σοι δεδογμένον.* Philoct. 524. *ἀλλ' αἰσχρὰ μέντοι, σοῦ γ' ἐμ' ἐνδεέστερον Ξένῳ φανῆναι πρὸς τὸ καίριον πονεῖν.* Eur. Hec. 1230 (=1222.) *ἀχθεινὰ μέν μοι, τάλλοτρια κρίνειν κακά.* Plato Rep. viii. p. 220. *λοιπὰ ἀν εἶη.*" Matth. Gr. Gr. § 443. So Virg. Aen. i. 667. Frater ut Aeneas pelago tuus omnia circum Litora jactetur, odiis Junonis iniquæ, Nota tibi.

1090. "Aldus and MSS. *ζωῆς.* I have replaced the other form on account of the metre from C. which has *ζωῆς*, but *ο* written over it by the same hand.

Αγαμ. κραυγῆς ἀκούσας ἦλθον οὐ γὰρ ἥσυχος  
πέτρας ὄρείας παις λέλαχ' ἀνὰ στρατὸν  
· Ήχὼ, διδοῦσα θόρυβον. εἰ δὲ μὴ Φρυγῶν  
πύργους πεσόντας ἥσμεν· Ελλήνων δορὶ,  
Φόβον παρέσχ· αὐτὸν μέσως ὅδε κτύπος.

1095

Πο. ὁ φίλτατ', ἥσθόμην γὰρ, 'Αγάμεμνον, σέθεν  
φωνῆς ἀκούσας, εἰσορᾶς ἢ πάσχομεν;

Αγαμ. ἔα. Πολυμῆστορ ὁ δύστηνε, τίς σ' ἀπώλεσε;  
τίς ὅμι· ἔθηκε τυφλὸν, αἰμάξας κόρας,  
παιδάς τε τούσδ' ἔκτεινε; ἦ μέγαν χόλον  
σοὶ καὶ τέκνοισιν εἶχεν, ὅστις ἦν ἄρα.

1100

Πο. 'Εκάβη με σὺν γυναιξὶν αἰχμαλωτίσιν  
ἀπώλεσ· οὐκ ἀπώλεσ·, ἀλλὰ μειζόνως.

If any one should contend with Brunck that the first syllable in *ξωῆς* can be short, let him enjoy his opinion. A Tragedian, whose name is not ascertained, in Stobæus p. 483. ed. Grot. has Οὐδὲν γὰρ δῆλος, οἷον ἡ πολλὴ *ξόη*. There also *ξωῆ* is edited. In the choliambics of Herodes, *ibid.* p. 481. *ξωῆς* is incorrect for *ξόης*. The entire verses are worthy for their singular elegance to be extracted: 'Επὴν τὸν ξεηκοστὸν ξλιν κάμψε, Ω Γρέλλε, Γρέλλε, θυῆσκε καὶ τέφρη γίγνουν, Ως τυφλὸς δύπτέκεινα τοῦ βίου καμπτήρ· "Ηδη γὰρ αὐγὴ τῆς ξόης ἀπήμβλυνται. Thus also the adj. *ξόης* was in use. The passage of Archilochus, which is given badly in other editions of Stobæus, and worst of all in Grotius's, should be read thus: Οὕτις αἴδοιος μετ' ἀστῶν, καίπερ Υφθιμος, θανῶν Γίγνεται· χάριν δὲ μᾶλλον τοῦ ξοοῦ διώκομεν Οἱ ξοοί, κάκιστα δ' αὐτῷ τῷ θανόντι γίγνεται." Porson.

1091. "ἥσυχος Ald. and almost all MSS. *ἥσύχως* N. as Brunck from a various reading of the *membranæ*." Porson. See the note on 979.

1092. πέτρας ὄρεας παις, proceeding from the rock. Similarly Pindar Ol. xi. 3. calls showers, παιδες νεφέλας.

And something similar is the extraordinary expression of Aeschylus, Agam. 477. κάσις Πηλοῦ ξύνουρος, δύψια κόνις: and again, S. c. Th. 344. ἄρπαγα δὲ, Διαδρομᾶν δμαλμονες.

1093, 4. "'Αχὼ and 'Ελλάνω Ald. and 1098. δύστανε." Porson.

1094. "ἥσμεν Ald. and MSS. But *ἥσμεν* Etymologus M. p. 439, 1. For *ἥδειμεν*, *ἥδειτε*, *ἥδεσταν*, the Attics said in a contracted form *ἥσμεν*, *ἥστε*, *ἥσταν*, which forms Pierson, on Mer. p. 174. and in the *Addenda*, has restored to many places." Porson.

1095. "παρέσχεν Ald. and MSS. Heath first suggested the restoration of *παρέσχ* εν: παρέσχεν δεν N. and Dorv." Porson.

1101. On the dat. after *χόλον*, see Porson Orest. 663. Phœn. 948.

1103. οὐκ ἀπώλεσ·, i. e. οὐ μόνον ἀπώλεσεν. Cf. 935. Eur. Hipp. 359. Κύπρις οὐκ ἄρ' ἦν θεός, 'Αλλ' εἴτι μεῖξον ἄλλο γίγνεται θεοῦ. Phœn. 1510. Σὰ δ' ἔρις, οὐκ ἔρις, ἀλλὰ φόνφ φόνος Οἰδιπόδα δόμον ὀλεσε. A similar ellipsis frequently occurs in Latin writers: Livy xxxix. 28. Nec cum Maronitis, inquit, mihi, aut cum Eu-mene disceptatio est, sed etiam vobis-cum, Romani.

γαρ. τί φής; σὺ τοῦργον εἴργασται τόδ', ὡς λέγεις;  
σὺ τόλμαν, Ἐκάβη, τήνδ' ἔτλης ἀμήχανον; 1105

2. ὡς μοι, τί λέξεις; ἦ γὰρ ἐγγύς ἐστί που;  
σῆμηνον εἰπὲ ποῦ 'σθ', οὐ ἀρπάσας χεροῖν  
διασπάσωμαι καὶ καθαιμάξω χρόα.

γαρ. οὗτος, τί πάσχεις; Πο. πρὸς θεῶν σε λίσ-  
σομαι,

μέθεις μὲν ἐφεῖναι τῇδε μαργυῶσαν χέρα. 1110

γαρ. ἵσχ'. ἐκβαλλὼν δὲ καρδίας τὸ βάρβαρον,  
λέγ', ὡς ἀκούσας σοῦ τε, τῇσδέ τ' ἐν μέρει,  
χρίνω δικαίως, ἀνθ' ὅτου πάσχεις τάδε.

[ο. λέγοιμ' ἄν. ἦν τις Πριαμιδῶν νεώτατος  
Πολύδωρος, Ἐκάβης παῖς, ὃν ἐκ Τροίας ἐμοὶ 1115  
πατὴρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν,  
ὑποπτος ἀν δὴ Τρωϊκῆς ἀλώσεως.

μειζόνως. Elmsley on Heracl. 544. observes that adverbs of the comparative degree generally end in *ov*, superlatives in *a*, as ἐνδίκως, ἐνδικώτε-*ων*, ἐνδικώτατα: and that the termination in *ως* is very rare in the Attic poets: μειζόνως is found again in Thes. 849. μειόνως in Soph. Ed. C. 04. ξυντομωτάτως 1579. εὐλαβεστέ-*ως* Eur. Iph. T. 1375.

1109. οὗτος, *heus*, see 1262. Alcest. '89. Οὗτος, τί σεμιδν καὶ πεφροντικὸς θέπεις; Orest. 1584. Οὗτος σὺ, κλήρων τῶνδε μὴ φαύσῃς χεροῖν. Plat. Symp. p. 165. 'Ο Φαληρεὺς οὗτος Απολλόδωρος, οὐ περιμενεῖς; Eur. Med. 927. αὕτη, τί χλωροῖς δακρύοις ἔργεις κόρας; Aristoph. Thesm. 610. Αὕτη σὺ, ποῖ στρέφει; τί κάσχεις; Paraphr. τί ποιεῖς; see above 612. Eur. Hipp. 340. τέκνου, τί κάσχεις; ξυγγόνους κακοφροθεῖς; where Monk thinks that the force of the interrogation approaches nearer to the common expression, what ails you?

1111. τὸ βάρβαρον. Bos proposes to understand θόος. Schaefer remarks that λῆμα may be supplied from Eur. Med.

349. ήκιστα τοῦμδν λῆμ' ἔφυ τυραννι-  
κόν: but that it is not necessary to seek for any ellipse, neuter adjectives being frequently used for feminine substantives; as τὸ πρόθυμον for ἡ πρό-  
θυμία, τὸ σοφὸν for ἡ σοφία; and here τὸ βάρβαρον for ἡ βαρβαρότης, according to the explanation of the Schol.

1116. δίδωσι for ἔδωκεν. Eur. Med. 951. δν ποθ' "Ηλιος Πατὴρ πατρὸς δί-  
δωσιν ἐκγόνωσιν οἵς.

1117. "ὑποπτος actively. Aesch. Prom. 890 (=953.) τοῖς πεδαρσίοις κτύποις Πιστὸς τινδσσων χειρὶ πύρπνοον βέλος. Soph. Ed. C. 1031. 'Αλλ' ἔσθ' θτῷ σὺ πιστὸς δν ἔδρας τάδε. Trach. 446. ὥστ' εἴ τι τῷ μῷ τάνδρὶ τῇδε τῇ νόσῳ Ληφθέντι μεμπτός είμι, κάρτα μαίνομαι. See Phoen. 216. and add ἀμφιπλήκτων Soph. Phil. 688." Porson. Also Antig. 582. κακῶν ἄγευ-  
στος: 1011. μηρὸν καταρρεῖς—καλυπ-  
τῆς πιμελῆς, for καλυπτούσης: (Ed. T. 968. ἄψαυστος ξύχους: Ed. C. 1521. ἄθικτος ἡγητῆρος: Eur. Hipp. 1006. ἔνδς δ' ἄθικτος. See also the note on v. 235. Demosth. 381. Δυσκόλως τε ἔχειν καὶ ὑπόπτως πρὸς τὸν Φίλιππον.

τοῦτον κατέκτειν· ἀνθ' ὅτου δὲ ἔκτεινά νιν,  
ἀκουστον, ὡς εὖ καὶ σοφῆ προμηθία.

ἔδεισα, μή σοι πολέμιος λειφθεῖσ ὁ παῖς

Τροίαν ἀθροίσῃ, καὶ ξυνοικίσῃ πάλιν·

γνόντες δὲ Αχαιοὶ ζῶντα Πριαμιδῶν τινα,

Φρυγῶν ἐς αἷς αὗθις αἴροιεν στόλον,

καπεῖται Θρήκης πεδίος τρίβοιεν τάδε

λεηλατοῦντες· γείτοσιν δὲ εἴη κακὸν

Τρώων, ἐν ᾧ περ νῦν, ἄναξ, ἐκάμυομεν.

Ἐκάβη δὲ παιδὸς γνοῦσα θανάσιμον μόρον,

λόγῳ με τοιῷδ' ἥγαγ', ὡς χειρυμμένας

θῆκας φράσουσα Πριαμιδῶν ἐν Ἰλίῳ

χρυσοῦ· μόνον δὲ σὺν τέκνοισί μ' εἰσάγει

δόμους, οὐδὲ ἄλλος μή τις εἰδείη τάδε.

ἴζω δὲ κλίνης ἐν μέσῳ κάμψας γόνι,

πολλαὶ δὲ, χειρὸς αἱ μὲν ἐξ ἀριστερᾶς,

1120

1125

1130

1120. έδεισα, μή—ἀθροίσῃ : this is in violation of Dawes' canon, that μή should be followed by the optative after verbs of the past time, and the subj. after verbs of the present or fut. See Porson Phœn. 68. The exception may probably be referred to the construction of the present for the past so frequent in narrations : as δίδωσι 1116. εἰσάγει 1130. which is followed by εἰδείη on the same principle. Cf. 27.

1125. λεηλατοῦντες. "No sooner did the Trojans shut themselves within their walls, than the Greeks were obliged to give their principal attention to the means of subsisting their numerous forces. The common method of the times was to ravage the adjacent countries; and this they immediately put in practice. But such a resource soon destroys itself. To have therefore a more permanent and certain supply, they sent a part of their army to cultivate the vales of the Thracian Chersonese, then abandoned by their inhabitants on account of the

frequent and destructive incursions of the wild people who occupied the interior of that continent. (Il. A. 366. l. 329. τ. 91. 188. Od. Γ. 106. Thuc. 11.)" Mitford's Hist. of Greece Vol. p. 88.

1126. Τρώων. Musgr. translates it *Trojanorum causa*; but it is governed of γείτοσιν, *to us who are neighbours of the Trojans*. Sometimes a dative follows : Herc. F. 1088. νεκροῖσι γείτονας θάκους ἔχω.

ἐν φπερ νῦν — ἐκάμυομεν, under or with respect to which we were just now suffering : 306. ἐν τῷδε γὰρ κάμνοντι πολλαὶ πόλεις.

1128. "δόλῳ and 1129. ὑπ' Ἰλίῳ Ald. But λόγῳ and ἐν Ἰλίῳ the greater number of Mss. On the contrary 752. ἐν Ἰλίῳ J." Porson.

1130. "μόνον — δόμους Priscian xviii. p. 239. b. Ald. but Putsch omits it." Porson. Cf. Med. 513. ἐν τίνοις μόνη μόνοις.

1133. "χεῖρες Ald. and MSS. Barnes has edited χειρός. Above 342. we have the full expression δεξιὰν χεῖρα :

αἱ δὲ ἔνθεν, ὡς δὴ παρὰ φίλῳ, Τρώων κόραι  
 ὑάκουν, ἔχουσαι κερκίδ' Ἕδωνῆς χερὸς, 1135  
 ἦνουν θ', ὑπ' αὐγὰς τούσδε λεύστουσαι πέπλους  
 ἄλλαι δὲ, κάμακα Θρηκίαν θεάμεναι,  
 γυμνόν μ' ἔθηκαν διπτυχον στολίσματος.  
 ὅπαι δὲ τοκάδες ἥσαν, ἐκπαγλούμεναι  
 τέκν' ἐν χεροῖν ἐπαλλον, ὡς πρόσω πατρὸς 1140  
 γένοιτο, διαδοχαῖς ἀμείβουσαι χεροῖν.

'ἀριστερᾶς Ald. and one or two ss.' Porson.

1135. ὑάκουν. Elmsley on Eur. eracl. 994. proposes θακοῦσ', which om its correspondence to ίξω above seems the true reading.

κερκίδα, Schol. τὸ ὑφασμα ἐνταῦθα· τὸ τοῦ ποιοῦντος τὸ ποιούμενον κερκὶς ἀρ κυρίως δ ἄτρακτος ἐν φυναίνουσι: 53. κερκίσιν τ' ἐφιστάναι, Schol. ράσμασιν.

'Ἕδωνῆς χερὸς, of Thracian manu-  
 ictory. Theocr. vii. 101. Εἶης δὲ Ἕδω-  
 ῥῶ μὲν ἐν ὁρεσι χείματι μέσσω, "Ἐβρον  
 ἀρ' ποταμὸν τετραμμένος. Virg. Aen.  
 iii. 365. Ac velut Edoni Boreæ cum  
 piritus alto Insonat Ἀγæo.

1136. ὑπ' αὐγ. τ. λ. π. Musgrave observes that the dress which Polynestor wore, as a king, was probably purple; and quotes from Seneca, Quæst. Nat. i. 5. Purpuram Tyriam, quo melior saturiorque est, eo oportet illius teneas, ut fulgorem suum ostendat.

1137. κάμακα, Schol. ἀκόντιον: Phœn. 1418. κάμακος ἀμφοῖν χεῖρ' ἀπεστερημένοιν.

1138. γυμνὸν — στολίσματος. "Words signifying want take a gen., as κενὸς empty, Eur. El. 390. αἱ δὲ σάρκες αἱ κενὰ φρεγῶν Ἀγδλματ' ἀγορῆς εἰσίν. (Hec. 230.) Soph. Aj. 511. τοῦ μόνος. Eur. Med. 513. φίλων Ἑρημος. Eur. Hipp. 1468. τί φήσ; ἀφῆσεις αἴματός μ' ἐλεύθερον; (Hec. 857.)" Matth. Gr. Gr. § 329.

διπτύχον στολίσματος, the two things with which I was equipped, provided: Paraphr. τοῦ διπλοῦ ἐνδύ-

ματος, τοῦ ἀκόντιον, καὶ τοῦ ὑφάσμα-  
 τος: Musgr. dupli gestamine.

1141. "γένοιτο Ald. γένοιτο, which is rather better, in Aug. 2. Mosq. 4. Ms. Reg. Soc. by the first hand. But lest my readers should not understand what the mysterious words *rather better* mean, I will explain them. I may perhaps in the opinion of some be noticing a trite and hacknied point: ἀλλ' δμῶς εἰρήσεται. We learn in the very elements of Grammar, that neuter plurals take a verb singular, and then that this rule admits several exceptions. As far as I can form an opinion, the old Attics never employed the licence, if licence it may be called, of making a plural verb follow a neuter plural, unless when living animals were the subject. But if they had been at liberty to use a plural verb without limitation, is it probable that they would so seldom have availed themselves of so convenient a privilege? In that case, in my opinion, many instances would be found of this nature, which on account of the metre would not admit of alteration. Now however, those few which do occur, from their singularity, rather confirm than weaken the general rule. Euripides Herc. F. 47. has rightly said, τέκνα μὴ θάνωσι. We read also rightly in Aristoph. Acharn. 805. Ἐνεγκάτω τις ἔνδοθεν τῶν ἰσχάδων Τοῖς χοιριδίοιςιν ἀρα τρώξονται; Βαβαλ, Οἶον ροθιδόουσ', ὃ πολυτίμηθ' Ἡράκλεις. Ποδαπὰ τὰ χοιρὶ; ὡς Τραγασαῖα φαίνεται. Ἀλλ' οὐχὶ πάσας κατέτραγον τὰς ἰσχάδας. Here the metre would allow us to

καὶ ἐκ γαληνῶν, πῶς δοκεῖς; προσφεγμάτων  
εὐθὺς λαβοῦσαι φάσγαν ἐκ πέπλων ποθεν  
χειροῦσι παιδας· αἱ δὲ, πολεμίων δίκην,

read τρώξεται and κατέτραγεν, but not δοθιάζει. Eupolis from Herodian in Villoison's Anecd. T. ii. p. 88. καὶ λέγουσι γε Τὰ μειράκια προστάμενα τοῖς ἀνδράσιν. In Plut. 833. some MSS. have ἀπέλιπον or ἐπέλιπον: wrong as far as regards the number, but equally suited to the metre. But in Eccles. 839. all editions before Brunck's give φρύγονται τραγήματα as the ending of a senarius. Alexis in Athenaeus x. p. 422. B. Νῦν δὲ διὰ ταύτην ἀπαντά γίνεται τὰ δυσχερῆ: an excellent trochaic: but Eustathius on Od. Σ. p. 1837, 21=856, 1. cites γίνονται. Since therefore transcribers have made such confusion in violation of the established rules of metre, what else can we expect from them with respect to prose writers? Plato de Republ. iv. p. 429. D. HSt. 449. B. Læmar. ὅπως (τὰ ἔρια) δέξωνται δτιμάλιστα τὸ ἄνθος. More correctly δέξηται in a Ms. of Plato and in Stobæus p. 252, 25. pointed out by Valckenaer on Callimachus p. 193. but most correctly δέξεται in the editions of Trincavelli and of Gesner; δέξηται Francosurt. 1581. p. 433, 25. I have touched slightly upon this discussion on Orest. 596. Another passage occurs in Aristophanes Acharn. 519. which deserves to be noticed. 'Αλλ' ἀνδράρια μοχθηρά, παρακεκομμένα — 'Εσυκοφάντει Μεγαρέων τὰ χλανίσκια· Κέπου σίκινον εἶδεν ἡ λαγώδιον, — Ταῦτ' ἡν Μεγαρικά. Here critics have properly restored ίδοιεν from Suidas and MSS. But προσγελάσσονται Pac. 599. cannot possibly be tolerated, although Brunck has so edited it, from too great a deference to the metrical scholiast. For vv. 596—599. consist of creticas and pœons, and ought to be read thus: "Ωστε σὲ τὰ τ' ἀμπέλια, Καὶ τὰ νέα συκίδια, Τάλλα θ' ὅπόσ' ἔστι φυτὰ, Προσγελάσσεται λαβόντ' ἀσμενα. But in such places,

as that of Euripides now before us, I consider the singular number as rather better, if MSS. warrant it; but that nothing should be changed without their sanction. Again διαδοχαῖς Ald. and several MSS. erroneously. And yet the received reading is not very harmonious, inasmuch as it has no cæsura, which is rarely the case in Euripides. On cæsuras see my Supplement to the Preface. I now content myself with observing that I propose to read either διαδοχαῖς τ' ἀμείβονται χεροῦ, or ἀμείβονται, which are both equally in use and consistent with the sense; and both very easily perverted into ἀμείβονται. Besides is it surprising that the copulative particle should be dropt when unnecessary, when it is so frequently omitted where it is required? See above on 355, 580. Some perhaps may defend the common reading on the ground, that a verb connected with a participle is more elegant than two verbs united by a conjunction. I will meet this objection below in my note on 1161.<sup>11</sup> Porson.

1142. ἐκ γαληνῶν — προσφθ. Cf. Med. 1180. 'Η δ' ἐξ ἀναβόντος καὶ μίσαντος δύματος Δεινὸν στενάξασ'. See the note on 903.

πῶς δοκεῖς; would you think it? Eur. Hipp. 448. "Ος δ' ἀν περισσὸν καὶ φρονοῦνθ' εῦρη μέγα, Τοῦτον λαβοῦσα, πῶς δοκεῖς, καθύβρισε; where Monk cites Aristoph. Ran. 53. ἔξαλφης πόθος Τὴν καρδίαν ἐπάταξε, πῶς οἰει, σφόδρα. Eccles. 399. Κάπειθ' δ δῆμος ἀναβοῖ, πόσον δοκεῖς;

1144. δίκην, i. e. κατὰ δ., *instar*, ad *instar*, *more hostium*. Aesch. Ag. 3. κυνὸς δίκην. "Forte primaria vocis δίκη significatio erat *imago*, *similitudo*, unde δίκηλον, *imago*." Blomf. Gloss. In the same play 48. we have τρόποι Αἴγυπτῶν. Homer Il. Σ. I. uses the expression δέμας πυρὸς αἰθομένοιο.

ξυναρπάσασαι, τὰς ἐμὰς εἶχον χέρας, 1145  
καὶ κῶλα· παισὶ δὲ ἀρκέσαι χεῖζων ἐμοῖς,  
εἰ μὲν πρόσωπον ἔξαινισταιίην ἐμον,  
κόμης κατεῖχον εἰ δὲ κινοίην χέρας,  
πλήθει γυναικῶν οὐδὲν ἔνυτον τάλας.  
τὸ λοίσθιον δὲ, πῆμα πήματος πλέον, 1150  
ἔξειργάσαντο δείν· ἐμῶν γὰρ ὄμράτων,  
πόρκας λαβοῦσαι, τὰς ταλαιπώρους κόρας  
κεντοῦσιν, αἴμασσουσιν· εἴτ' ἀνὰ στέγας  
φυγάδες ἔβησαν· ἐκ δὲ πηδήσας ἐγὼ,  
θῆρ ὡς, διώκω τὰς μισιφόνους κύνας, 1155  
ἄπαντ' ἔρευνῶν τοῖχον, ὡς κυνηγέτης,  
βάλλων, ἀράσσων. τοιάδε σπεύδων χάριν  
πέπονθα τὴν σὴν, πολέμιον τε σὸν κτωνῶν,  
Ἄγαρεμνον. ὡς δὲ μὴ μακροὺς τείνω λόγους,  
εἴ τις γυναικας τῶν πρὶν εἴρηκεν κακῶς, 1160  
ἢ νῦν λέγει τις, ἢ πάλιν μέλλει λέγειν.

1149. “*ἥνυν* Ald. and MSS. See on Phœn. 463.” Porson.

1150. *πῆμα πήματος πλέον*, greater than any. “ Frequently a subst. with an adj. is subjoined in apposition to an entire proposition, at least to several words of it, in order to express an opinion or sentence upon the contents of the proposition. Il. Ω. 735. Η τις Ἀχαιῶν Ρίψει, χειρὸς ἐλῶν, ἀπὸ πύργου, λυγρὸν ὅλεθρον, i. e. δεῖται λυγρὸς ὅλεθρος. Aesch. Ag. 233 (=217.) ἔτλα δὲ οὖν θυτῆρ γενέσθαι Θηγατρὸς, γυναικοποίων πολέμων ἀρωγὰν. Καὶ προτέλεια ναῶν, i. e. δ, viz. τὸ θυτῆρα γενέσθαι ορ θύειν, εἴη δὲ ἀρωγή. Soph. Ed. T. 603. Καὶ, τῶνδε ἔλεγχον, τοῦτο μὲν Πυθῶδες ίὸν Πενθού, τὰ χρησθέντες εἰ σαφῶς ἤγγειλά σοι. Τοῦτ' ἀλλ', ἐλαν, etc. i. e. δ, τὸ πεντεσθαι Πυθοῖ, ἔλεγχος τῶνδες ἔσται. Eur. Phœn. 1234. Τῷ παῖδε τῷ σῷ μέλλετον, τολμήματα Αἰσχιστα, Eurip. Hec.

*χωρὶς μονομαχεῖν παντὸς στρατοῦ*, where the plural is put for the singular. (See the note on 265.) Thus also in Latin, e. g. Cic. de Orat. ii. 19, 79. Or. 16, 52.” Matth. Gr. Gr. § 432.

1152. Oedipus in like manner puts out his eyes with the clasps that fastened the girdle: Phœn. 60. *χρυσηλάτοις πόρπαισιν αἷμάξας κόρας*.

1157. “ Some MSS. *ταρδσσων*. Others dividedly τ' ἀράσσων.” Porson.

1160. *εἴρηκα, λέγω, εἴπον*, have the same construction as *ποιῶ, δρῶ, ἔρδω*, viz. an accus. of the person, or object, and the adv. *εὖ* or *κακῶς*: 253. *δρᾶς δὲ οὐδὲν ἥμᾶς εὖ, κακῶς δέ, θσον δύνα*. Od. A. 302. “*Αλκιμος ἔσσε*”, Ήτα τίς σε καὶ ὀψιγόνων εὖ εἴπη. See below 1173.

1161. “*λέγων ἔστι τις η μέλλει* Ald. and almost all MSS.: *τις ἔστιν*

ἄπαντα ταῦτα συντεμὰν ἐγὼ φράσω  
γένος γὰρ οὐτε πόντος οὐτε γῆ τρέφει

Brunck from the *membranæ*: *tis* is omitted in the Ms. of the Royal Society. I consider that as a better reading, which Stobæus affords, p. 308. ed. Grot., and which I have given. But it is difficult to settle the reading so as to please all. For you may elicit from MSS. and Stobæus three readings of this verse, all, in themselves, good enough. The common one, *ἢ νῦν λέγων ἔστιν tis, ἢ μέλλει λέγειν*, may be defended on the ground that *πάλιν* is an interpolation of Stobæus, who found a senarius with one foot deficient, *ἢ νῦν λέγει tis ἢ μέλλει λέγειν*. Although I cannot dispute the possibility of this, yet I doubt its probability; and consider that this word could with great facility escape, not being at all necessary to the sense. Instances in which it is either lost or corrupted are not of unfrequent occurrence. In a fragment of Menander p. 126. the emendation of Bentley is very probable: *Εἰ γὰρ ἐπίδοιμι τοῦτο καὶ ψυχὴν πάλιν Λάθοιμ' ἐγώ.* Aristoph. Plut. 268. *Ω χρισδὺ ἀγγείλας ἐπῶν πῶς φήσ;* πάλιν φράσον μοι: Aldus and some MSS. had omitted *πάλιν*: but others, with the two editions of Junta, and Suidas v. Σωρὸς, rightly add it. In Aristophanes, Vesp. 319. after having been variously corrupted into *πάλαι* and *πάντα*, Brunck and Invernizius have unwarrantably discarded this word. But I will copy out the whole passage more correctly than it is usually read. *Φίλοι, πάλαι μὲν τήκομαι διὰ τῆς ὁπῆς Τυμῶν ὑπακούων, ἀλλὰ γὰρ οὐχ οἶσι τ' ἴδειν. Τηροῦμαι δ' ὑπὸ τῶνδ', ἐπει Βούλομαι γε πάλιν μεθ' ὑ-μῶν ἀλθῶν ἐπὶ τοὺς καδσ-κους κακὸν τι ποιῆσαι.* The two former are senarii, the other three Glyconics and a Pherecratean. I have erased *εἰμι* after *οἶσι τε*, which there is no difficulty in understanding, as in Eq. 342. *'Οτιὴ λέγειν οἶσι τε κάγῳ,* and which has crept similarly into Phœn. 983. after *ἔτοιμος*. Next *ἴδειν* for *φένειν* is

a good correction of Dawes, who is not however very successful in the rest of the passage. A similar error has been removed by the help of MSS. from v. 1517. of the same play. The Ravenna Ms. adds the particle *δ'*. Lastly, the words *τι ποιῆσω*, before *Τηροῦμαι δ'*, I have removed, as manifestly spurious and originating in *τι ποιῆσαι* which is adjoining to them. Two passages from the epitome of Athenæus ii. p. 58. D. are cited by Eustathius on Odyss. A. p. 1406, 58=41, 40. *Τράγουντας μολδχης βίζαν καὶ πάμα, πρότερος ἔγωγε μολδχης.* Thus correctly in the Roman ed.; for the Basil has erroneously *πρότερος*. Koen on Greg. Cor. p. 251. violently corrects from Athenæus, *καὶ Ἐπίχαρμος.* But Eustathius had just before omitted the name of Antiphanes, and in a thousand other instances suppresses the names of authors. It is well known that *λι* and *λι* are so written in MSS., that they may very easily be taken for *μ*. The transcriber of Eustathius had written *πάλι*, which denotes *πάλιν*. For a line drawn over a vowel denotes *υ*, over a consonant *α*. Therefore if another transcriber through mistake wrote *μ* instead of *λι*, the consequence would be that he would farther err in writing *πάμα*. Schol. on Hec. 570. *μάρτυς δὲ τούτου ἄλλα τε πολλὰ, καὶ τὸ τοῦ Σοφοκλέους οὐδὲ γάρ σε δεῖ κρύπτειν μ' ἔτι· καὶ ἄλλος μῆτοι με κρύψῃς τοῦθ' ὅπερ μέλλω παθεῖν.* Markland on Suppl. 296. in correcting *Αἰσχύλος* for *ἄλλος*, has been anticipated, King having already edited *καὶ ΑΙΣΧΥΛΟΣ. ΠΑΛ.* But what is the meaning of *ΠΑΛ.*? None certainly, if not *πάλιν*, the last letters of which, denoted by a mark of abbreviation, *πάλι*, escaped the eyes of King. For a Cambridge Ms. has the same scholion, and plainly reads *πάλιν*. In the fragment of Sophocles, which, whether it exists in the remaining plays or not, I cannot say, the same Ms. has properly *οὐδέν*.

τοιόνδ'. ὁ δ' ἀεὶ ξυντυχῶν ἐπίσταται.

Χο. μηδὲν θρασύνου, μηδὲ τοῖς σαυτοῦ κακοῖς

1165

[It is found in the Electra 957. Br. =952. Erf.] Aristophanes Eq. 665. "Ιν' ἀτθ' δὲ κήρυξ δύκ Λακεδαιμονος λέγει, Πύθησθ'. ἀφίκται γὰρ περὶ σπονδῶν λέγων. This word λέγων with reason displeased Brunck, and is on another account objectionable; for it ought to be either λέξων or ἔρων. And yet even this would be correct, as instances will show. Aristophanes Av. 1531. "Ηξουσι πρέσβεις δεῦρο περὶ διαλλαγῶν: 1576. 'Αλλ', ὡς 'γάθ', ήρμεσθα περὶ διαλλαγῶν Πρέσβεις: 1586. πρεσβεύοντες ἐνθάδ' ἥκομεν Παρὰ τῶν θεῶν, περὶ πολέμου καταλλαγῆς: 1594. Τούτων περὶ πάντων αὐτοκράτορες ἥκομεν: Pac. 215. Κάλθοιεν οἱ Λάκωνες τίρηντς πέρι: Lysistr. 982. Κάρυξ ἔγων, ὡς κυρσάνιε, ναὶ τῷ σιώ, "Εμολον ἀπὸ Στάρτας γὰ περὶ διαλλαγῶν: 1008. 'Αλλ' ὡς τάχιστα φράξε περὶ διαλλαγῶν Αὐτοκράτορες πρέσβεις ἀποπέμπειν ἐνθαδί. Thus these places are to be read without the article. Add v. 1103. of the same play, 'Επὶ τῇ πάρεστε δεῦρο; περὶ διαλλαγῶν Πρέσβεις. What then shall we do with the line from the Equites? One Ms. of Brunck's has in the former verse, λέγει πάλιν, another λέγειν πάλιν. Strike out therefore λέγων, as originating in λέγει or λέγειν, and substitute, "Ιν' ἀτθ' δὲ κήρυξ δύκ Λακεδαιμονος λέγει, Πύθησθ'. ἀφίκται γὰρ περὶ σπονδῶν πάλιν. In Nub. 971. ἀδ πάλιν is omitted in Suidas v. Συμψῆσαι, edd. Med. Ald.

Let us grant therefore that πάλιν must be retained; a second question arises; ought we to read entirely with Stobæus, as I have edited, or mixing the readings of MSS. and of Stobæus, to form a new one, ἢ νῦν λέγων ξστ', ἢ πάλιν μέλλει λέγειν? Those who prefer the latter, perhaps will rest upon three arguments principally. First, that the pronoun *tis* is uselessly redundant; next, that it is wanting in one MS., and changes its position in another, which circumstances render it probable that it is an insertion; lastly,

that the periphrasis λέγων *δοτίν* is more elegant than λέγει simply. But on the first point we may remark, that transcribers very often omit those words, which they think may be left out without detriment to the sense; and since *tis* is scarcely ever at all essential to the meaning, it has experienced this fate more than any other word. I have before cited Soph. Trach. 3. on v. 370. There the former editions of Suidas v. Αλῶν omit τῷ. But who would on that account venture to question the received reading, which Stobæus also cv. p. 439. (562, 43.) retains? In the same play 943. ὥστ' εἴ τις δύο \*Η καὶ πλέοντις τις ἡμέρας λογίζεται, Μάταιος ἐστιν οὐ γὰρ ξσθ' ἦγ' αὔριον, Πρὶν εὖ πάθη τις τὴν παρούσαν ἡμέραν. This place is quoted by Euastathius on ll. K. p. 801, l=719, 12. on account of the same repetition of the pronoun. Philemon p. 358. (Stob. cviii. p. 455. ed. Grot. 570, 4. Gesn.) repeats *tis* six times in the space of three lines. Eur. Orest. 1217. Φύλασσε δ', ήν τις, πρὶν τελευτηθῆ φόνος, \*Η ξύμμαχός τις, ἢ καστίγνητος πατρὸς Ἐλθὼν ἐσ οὐκούς φθῆ. Sometimes, I own, transcribers have added this pronoun without reason, as in Aristophanes Vesp. 11. Κάμοι γὰρ ἀρτίως (*tis*) ἐπεστρατεύσατο: in Machon, Athen. xiii. p. 581. D. 'Εν σκυτοτομίῳ (*tivl*) μετὰ τινῶν καθήμενος. But much oftener have they either rejected or corrupted it. The conjecture of Kuster on Aristoph. Thesm. 618. is in the Ravenna Ms., ἀνασχυντός *tis* εἰ. In the same fragment of Machon a little before must be read, Χαλκατύπος τις σφόδρ' ἀφυῆς for χ. σφόδρ εὑφυῆς. An unknown poet in the Schol. on ll. Γ. 415. 'Ο θεὸς ἐπὶ σμικροῖσιν οὐ θερμαίνεται, 'Αλλ' ὡς λέβης τοῦ μείζονος δεῖται πυρός: τοῦ, which is very weak, is due to Valckenaer on Hipp. 120. Townley's MS. has correctly, ἀλλ' ὡς λέβης *tis*. The same pronoun must be restored to two pas-

τὸ θῆλυ συνθεὶς ὡδε πᾶν μέμψη γένος.  
πολλαὶ γὰρ ἡμῶν, αἱ μὲν εἴσιν ἐπίφθονοι,

sages of Sophocles' Philoctetes. The former is 196. Οὐκ ἔστιν δπως οὐθεῶν μελέτη. Thus commonly. Aldus, and, I believe, most of the MSS. οὐκ ἔσθ' δπως οὐθεῶν του μ. Read, οὐκ ἔσθ' ὡς οὐθεῶν του μ. The more rare form has been changed into the common one. Antig. 750. Ταύτην ποτ' οὐκ ἔσθ' δετριχώσαν γαμεῖς. The other passage occurs in Philoct. 203. Φωτὸς ξύντροφος, διτειρομένου. Brunck, supposing this line to be an anapestic, wished to correct the antistrophe according to the same system, by cutting off ὡς. But a legitimate anapestic does not admit the hiatus which exists after τειρομένου. The reading should be τειρομένου του. The line consists of a spondee, two choriambi (-υ-υ-) and a catalectic syllable, such as Aj. 628. 640. Philoct. 710. Πλὴν ἐξ ὀκυβόλων εἰποτε τόξων, 722. Ὅσ νιν ποντόπορῳ δούρατι, πλήθει. Thus these verses ought to be divided. Similar ones are QEd. C. 696. 701. 703. 709. 714. 716. Aristoph. Eq. 556. 557. 586. 587. Some verses of Epicharmus are cited by Cornutus c. 14. p. 161. which Eudocia, in Villoison's Anecdota Graeca, T. i. p. 295. copying Cornutus de Musis, found already corrupted. But by the assistance of MSS. they may very easily be in part corrected; Αἵτε τι ξηγεῖ σοφόν τις, νυκτὸς ἐνθυμητέον, Καλ., Πάντα τὰ σπουδαῖα νυκτὸς μᾶλλον ἐξευρίσκεται. Τῆς is edited for τις. The same fault has slightly corrupted a passage of Philemon p. 356. (cv. p. 441. ed. Grot.) Πολλάκις ἔχων τις οὐδὲ τάναγκαῖα νῦν, Αὔριον ἐπλούτησ', διστε χάτέρους τρέφειν. Θησαυρὸν εὑρὼν σήμερον, τῆς αὔριον "Απαντα τὰκ τῆς οἰκίας ἀπώλεσεν. Who does not see that we ought to read σήμερόν τις, αὔριον? In the same page (cviii. p. 453.) a verse is read much less sound, 'Απόλωλεν, εὐ έαυτῷ ἐλαν τοῦτο σκοπῆ, which Bentley in vain attempted to correct.

Read, 'Απόλωλεν, εὐ έαυτῷ τις ἐποῦτο σκοπῆ.

Neither is the change of position a good reason for supposing the pronoun to be spurious. A fragment of the second Thesmophoriazusæ of Aristophanes is extant in Athen. iii. p. 104. E. Ἰχθὺς τις ἐώνηται, η σηπίδιον, Η τῶν πλατειῶν καρίδων, η πουλύπονος; the first line of which is thus cited in vii. p. 324. B. Ἰχθὺς ἐώνηται τις. Is τις in that instance spurious, because it changes its position? In the first line Brunck badly introduces the singular Ἰχθύς, in the second with no better success interpolates τις before καρίδων. For καρίδος, although it sometimes shortens the second syllable, always lengthens the first. Aristophanes Acharn. 568. Εἴτ' ἔστι τις ταξιαρχος, η στρατηγός, η τειχομάχος ἀνήρ, βοηθοσάτω τις ἀνύσας. Thus former editions. But the MSS. of Brunck and Invernizius, εἴτε τις ἔστι. Either therefore we must expunge the former τις because its position is doubtful, or the second, because it is badly repeated. By no means. Again, Aristophanes Thesm. 543. εἰ μὲν οὖν τις ἔστιν εἰ δὲ μὴ, αὐταὶ 'Ημεῖς γε καὶ τὰ δουλάρια, τέφραν ποθὲν λαβοῦσαι. This passage is cited by the Venetian Scholiast on Il. A. 137. as an example of the Attic ἀνανταπόδοτον, in this order: ἔστι τις: in which Townley's Ms. coincides. Yet whoever should dispute the common reading on that account, must have a strong propensity towards innovation. Aristophanes Av. 1328. Πάνυ γὰρ βραδύς τις ἔστιν δισπερόνος. This ought to be an anapestic line, corresponding to 1316. For the lines 1313—1334. should be divided into Strophe and Antistrophe, and the second should be read thus, Καλοῖ τις ἀνθρώπων, the particle being rejected; in the first of the Antistrophe πτερύγων should be substituted, in the second αὐ γ' should be erased, and in the conclusion the

αἰ δ' εἰς ἀριθμὸν τῶν κακῶν πεφύκαμεν.  
Ex. Ἀγάμεμνον, ἀνθρώποισιν οὐκ ἔχει ποτὲ

lines 1323, 1324. should be repeated. Brunck's *membranae* and the Ravenna Ms. omit both *ἄν* and *αδ γ'*. If you choose to retain *καλεῖ* with the latter and editions, instead of δ' *ἄν* you must read δὴ in the first line. But how is v. 1328. to become anapestic? By the transposition of these same words: which in the examples adduced above has had no effect upon the metre, but in this instance is injurious to it. We must read therefore, Πάνυ γὰρ βραδύς ἐστί τις, ὡσπερ δύος.

Lastly, some perhaps may think λέγων ἔστιν more elegant than λέγει. Its elegance consists principally in variety: and in proportion as this object is attained, is the pleasure which a sentence affords to the mind and the ear. But this variation does not appear to me to possess any degree of elegance so refined and peculiar, as that a copyist of a little more learning than usual might not substitute it for something else. By this parallel example I may illustrate that point which I promised to notice in the note on 1141. A participle joined to a verb without a conjunction, is more elegant than two verbs united by a conjunction. Rightly therefore, I think, have I edited with Brunck, v. 568. *κρύπτουσα* for *κρύπτειν τε*: rightly also has Brunck given from a Ms. in Aristoph. Nub. 1414. *τύπτοντα* for *τύπτειν τε*: whence in Æsch. Pers. 1059. must be read, Καὶ στέρν' ἀράσσων ἐπιβδα τὸ Μύσιον. Aristoph. Pac. 405. 'Η γὰρ Σελήνη, χῶ πανοῦργος "Ηλιος, 'Τμῆν ἐπιβουλεύουσι πολὺν ἥδη χρόνον, Τοῖς βαρβάροισι προδίδοτον τὴν 'Ελλάδα. Since there is no reason why the sentence should remain *ἀσύνδετος*, you may conjecture either *τοῖς βαρβάροις τε*, or *προδίδονται*, to be governed by *ἐπιβουλεύουσι*, a construction of which Aristophanes himself affords an instance, Plut. 1112. others are supplied by H. Stephens Th. G. L. T. i. p. 770. F. and Hemsterhusius on Lucian Deor. Dial. xxi. 2. p. 268. But the reading

of the Ravenna Ms. with a slight alteration will be genuine, *ἐπιβουλεύοντε*. And yet this idiom was not so strange to the copyists, but that sometimes they introduced it into the text in violation of metre; as Acharn. 1145. Σοὶ δὲ διγῶντι προφυλάττειν, and Pac. 628. ήν ἔγώ φυτεύσας ἔξεθρεψάμην: the first of these errors MSS. remove, the other is corrected by Dawes: Σοὶ δὲ διγῶν καὶ προφυλάττειν: ήν ἔγώ φύτευσα κάξεθρεψάμην. I have myself edited in Hec. 662. *κούκέτι εἰ βλέπουσα φῶς*, where Lib. P. has *κούκέτι βλέπεις φάος*. If any one should object to this, I will reply, that I was unwilling to alter the old reading on the authority of a single Ms.; otherwise, if *φάος* had once been changed to *φῶς*, it was as easy for the common reading to originate from *κούκέτι βλέπεις φῶς*, as that from the common reading. For this form of expression is obvious enough not only in the tragic, but in the comic writers, in the Attics, in writers of every kind and age. In collecting instances, care must be taken to avoid both *εἰ δώσων* Hec. 577. and similar expressions, where *εἰ* is *ibis*, not *es*, and also *κτείνεις γένη, προδόντες γένη*, which are of a different class. It also sometimes happens, that these expressions are accidentally interchanged. In Plato's Politicus p. 38. for *ξυμβαίνῃ* the Scholiast affords a various reading *ξυμβάνῃ*. But how easily, where the difference was so small, might one supplant the other! Over *ἀνεστήκει* Aristoph. Plut. 738. one of Brunck's Ms. has written *ἀνεστηκὼς ήν*. The Scholiast on Plato p. 74. first cites the Homeric phrase *ἡ ἐκῶν μεθίεις*, and then adds paraphrastically, *καὶ ἔστιν δ τοιοῦτος ἐκῶν μεθίων, καὶ μὴ προσέχων τὸν νοῦν*. Iarchus in Philostratus V. A. iii. 47. says *τοὺς Πυγμαίους οἰκεῖν μὲν ὑπογείους, κεῖσθαι δὲ ὑπὲρ τὸν Γάγγην, ζῶντας τρόπον, θεοὺς πᾶσιν εἴρηται*. This passage Eusebius c. Hierocl. cap. 22. thus again quotes: *περὶ μὲν τῶν Πυγμαίων,*

τῶν πραγμάτων τὴν γλῶσσαν ἰσχύειν πλέον. 1170  
ἀλλ' εἴτε χρήστ' ἔδρασε, χρήστ' ἔδει λέγειν

διὰ δρα εἰν οἰκοῦντες μὲν ὄποιοι,  
διατρίβοντες δὲ ὑπὸ τὸν Γάγγην ποτα-  
μὸν ξῶτες. (Where ὑπὲρ, it seems,  
must be read instead of ὑπὸ, and after  
ξῶτες must be added, τρόπον, διὰ  
πᾶσιν εἴρηται.) Yet who will consider  
that Eusebius has restored an Atticism  
which had been lost through Philostratus?  
Hence I think that in the verse  
before us first πάλιν escaped, then, that  
some one, to make up the metre,  
lengthened λέγει into λέγων ἐστι.  
Something similar is the circumstance,  
that in Orest. 1542. the transcriber of  
the Harleian Ms. having mistaken εἰ for  
εἶ changed δοκεῖς into δοκῶν. If now  
any person should accuse me of having  
written a long and tedious note, I  
plead guilty to the charge. But I am  
desirous to show by one example how  
much my readers are indebted to me,  
not for what I have said, but for what  
I have suppressed.

In confirmation of this, only con-  
sider, how many words I could have  
expended, if the passage of Aristophanes  
above cited, Pac. 627. Ἐν δίκῃ  
μὲν οὖν, ἐπεὶ τοι τὴν κορώνεων γε μου  
Ἐξέκοψαν. Ήν ἐγὼ φύτευσα κάκεθρε-  
ψάμην. Νὴ Δῆ, ὡς μέλει, ἐνδίκως δῆτα  
γ' ἐπεὶ κάμοῦ τὸν λίθον Ἐμβαλόντες  
ἔξεδιμον κυψέλην ἀπώλεσαν: if this  
passage, I repeat, I had quoted at  
length, and had heaped together all  
that might be said, indifferent whe-  
ther to the purpose or not.

The troublesome word τὸν affecting  
equally the sense and the metre,  
Brunck's Ms. and the Ravenna  
rightly omit; the second Juntine edi-  
tion had long ago omitted it. But  
Brunck has erred far from the truth in  
settling the verse. Read, transposing  
only the particle, Νὴ Δῆ, ὡς μέλει, ἐν-  
δίκως γε δῆτ' ἐπεὶ κάμοῦ λίθον. But  
one thing still remains. For if the  
article τὸν affects the sense, so does  
the article τὴν above, as would also  
the addition of it below before ἔξε-  
διμον κυψέλην. Read therefore, ἐπεὶ  
τοι καὶ κορώνεων γε μου. See what I

have said on Med. 675. and add an  
example from the Venetian Schol. Il.  
N. 513. ἐπεὶ καὶ τοῦ Οἰνούαου ἐφέστησε  
τὸ δόρυ καὶ τοῦ Ὀθρυονέως. But there  
also Townley's Ms. has ἐπεὶ τοι καὶ τοῦ  
Οι. I might now expatiate largely  
on μέλει as being always a dissyllable,  
never a trisyllable in the Attics; on a  
dactyl never being admitted even by  
the Comic writers into trochaics, ex-  
cept in the case of proper names; lastly  
on the words ἔκμεδιμον, ἔξεδιμον,  
ἔξαμεδιμον. But, reader, I will spare  
you and your time." Porson.

1162. "συντίθεις Stobæus, Lib. P.  
incorrectly from 1166. where συντίθεις  
is found in M." Porson.

1164. "ἀεὶ Stobæus. Pierson on  
Mœris p. 231. has rightly determined  
that the penultima of this word is com-  
mon. But lest any scurra or syco-  
phant should exult over the manes of  
Pierson, in assigning a penultima to a  
disyllable word, I will transcribe two  
passages from Latin Grammarians. M.  
Valerius Probus i. p. 1412, 21. Si  
vero prima verbi syllaba in penultimo  
laco fuerit, pro natura sui longa inven-  
nitur, UTINAM CLAMEM, UTINAM DO-  
NEM. 1414, 15. Persona prima pe-  
nultimam syllabam in aliquibus verbis  
longam recipit, ut, DUCOR, CLAMON;  
si tamen prima verbi syllaba fuerit.  
Priscian vi. p. 716, 21. Ideo assumit  
τ., (μος) quia non poterat uocalis pe-  
nultima produci, vocali altera conse-  
quente." Porson.

δ' δ' ἀεὶ ξυντυχῶν, whoever happens  
to associate with them, every one who  
associates with them. When ἀεὶ has  
this force it generally is situated be-  
tween the article and a participle, per-  
haps always in prose writers. Herod.  
vi. 58. φάμενοι τὸν ὕστατον ἀεὶ ἀπογε-  
νόμενον βασιλήων, τοῦτον δὴ γενέσθαι  
κριστον. Thuc. ii. 11. ἀπὸ θεραπειῶν  
τῶν ἀεὶ προεστάτων. The Poets do  
not confine themselves to this order:  
Æsch. Prom. 973. θῶπτε τὸν κρατοῦντ'  
ἀεὶ, οὐ ποτὶ γενετηραν, whoever  
happens to be in power. Eur. Hipp.

εἴτ' αὐτὸν πονηρὰ, τοὺς λόγους εἶναι συθρούς,  
καὶ μὴ δύνασθαι τἄδικ' εὖ λέγειν ποτέ.

16. Εἰ τὴν παροῦσαν κατθανεῖν πείσεις  
ἢ Γυναικῶν ὑπέρ σου, for τὴν ἀεὶ παροῦ-  
αν: see Monk's note. Cicero has imi-  
tated this Grecism, in Verr. 5, 12.  
*mnes Siciliae semper pratores.*

1165. τοῖς σαντοῦ κακοῖς, *in consequence of*; see this use of the dat. in  
17. 1149. It does not depend on  
υνθεῖς, as Musgr. interprets. Comp.  
Jas. Protes. Fr. 3. "Οστις δὲ πάσας  
υνθεῖς ψέγει λόγῳ Γυναικας ἔξης,  
καὶ δέ ἐστι, κοὐ σοφός. Πολλῶν γάρ  
ὑσῶν, τὴν μὲν εὐρήσεις κακὴν, Τὴν δ',  
στέρ αὐτῇ, λῆμ' ἔχουσαν εὐγενές.

1166. "μέριψαι Stobæus in Grotius's  
dition, better μέμψῃ in the rest, at  
last in the first of Gesner, which I  
employ. But nearly half the MSS.  
have μέμψῃ, which is altogether intol-  
erable. *It is right to say μὴ μέμψου,*  
*ἢ μέμψῃ, but not right to say μὴ*  
*έμψῃ.* A slight error in Aristoph.  
Av. 1533. "Τμεῖς δὲ μὴ σπένδησθε, for  
πένδεσθε, and in Eur. Iph. A. 1152.  
ἢ κάμψῃς λέγων, for μὴ κάμψῃς, has  
escaped all editors. With respect to  
μέριψαι, it is not decidedly a solecism,  
but of such rare occurrence, that  
grammarians have noticed few similar  
instances, and those as very remarka-  
ble. Μὴ ψεῦσον Thesmoph. 877. is  
cited by Herodian p. 479. ed. Piers.  
Suidas v. Ψεῦσον, Schol. Venet. II.  
A. 410. (where μὴ ξύθεο) Schol. Hec.  
25. and from thence Gregorius p. 7.  
Μὴ νόμισον from Thugenides, an ob-  
scure comic writer, is cited by Photius  
and Suidas; from the Peleus of So-  
phocles by the St. Germain grammarian  
in Koen and Brunck. Observe now  
how one error begets another. Pierson  
on Mœris p. 344. "Μὴ ψεῦσαν, et  
similia, apud Aristophanem et So-  
phoclem sunt plurima." The same  
remark he repeats on Herodian. And  
yet one instance only is found of  
this construction in Aristophanes, and  
only one in Sophocles. For the one  
which Koen has produced from Ari-  
stoph. Lysistr. 1033. amounts to no-  
thing. There Brunck has properly

edited from two MSS. μὴ φιλήσῃς.  
Another has οὐ φιλήσεις. Would you  
know, whence φιλησον originated? In  
the first Juntine edition 1515., the for-  
mer Basil, the Venetian of Zanetti,  
and others, is edited μὴ φιλήσῃς *totidem literis*, and this same reading  
Sigismundus Gelenius intended to keep  
in the second Basil edition. But the  
printer in expressing the final syllable  
by an abbreviation of this kind (s),  
which ought to represent ης, made use  
of a character so badly made, that  
unless looked at attentively, it may  
easily be taken for an accent turned the  
wrong way. But since a mark of the  
latter kind denotes ον, Æmilius Portus,  
a man of all others incompetent to the  
task that he undertook, corrected φί-  
λησον. Had he however looked at the  
word a little more carefully, and seen  
an accent placed on the penultima, he  
might have restored φιλήσῃς to the true  
reading." Porson.

1167. "I have restored, however  
corrupt it may be, the reading of Aldus,  
of all the MSS. and of Stobæus Ixix. p.  
289. ed. Grot. Musgrave has edited  
οὐδὲν εἰσ', who is followed by Brunck:  
Beck αἱ μὲν οὐκ. Perhaps this verse  
is sound, and we ought to read in the  
next, with Reiske, τῶν καλῶν. I leave  
to the reader his free choice of all  
these. [“Choose none of them: the  
common reading is best: the sense is:  
*alicet invidia premuntur, cum sint in-*  
*nocentissimæ.* Eur. Med. 305. will il-  
lustrate this place.” Schæf.] The ob-  
jection of Hermann to Reiske's emen-  
dation is not without weight, that καλὴ<sup>η</sup>  
can hardly be applied to a woman,  
unless in reference to her personal  
charms. [Hermann reads αἱ δ' οὐκ ἐ<sup>ς</sup>  
ἀριθμὸν τῶν κακῶν πεφύκαμεν.] There-  
fore I now rather prefer to read, adopt-  
ing in part the conjecture of Musgrave,  
πολλαὶ γάρ αἱ μὲν οὐδὲν εἰσ' ἐπίφθονοι.  
Transcribers often reject and often add  
pronouns without cause. Brunck has  
well restored ήμᾶς, which had been left  
out, to Sophocles Electr. 1403. In-

σοφοὶ μὲν οὖτε εἴσ' οἱ τάδ' ἡκοιβωκότες,  
ἄλλ' οὐ δύναντ' ἀν διὰ τέλους εἶναι σοφοί,  
κακῶς δ' ἀπώλοντ'. οὐ τις ἐξῆλυξέ πω.  
καί μοι τὸ μὲν σὸν ὅδε φρονιμίοις ἔχει  
πρὸς τόνδε δ' εἶμι, καὶ λόγοις ἀμείφομαι.  
ὅς φήσ, 'Αχαιῶν πόνον ἀπαλλάσσων διπλοῦν,

1175

vernizius has badly edited from the Ravenna Ms. Aristoph. Nub. 1448. (1458.) 'Ημεῖς ποιοῦμεν ταῦθ' ἐκάστοτο', δύτιν' ἀν Γνῶμεν, for 'Ἄει ποιοῦμεν, as is evident from v. 1279. (1282.) of the same play, and from my note on Eur. Phœn. 1422. Neither is ἡμᾶς for ἄλλως above 487. in my opinion, to be despised.' Porson. Blomfield in his remarks on Matth. Gr. Gr. § 358. adduces this as an instance of a figure termed by the grammarian Lesbonax τὸ σχῆμα Ἀττικόν: in which the nominative is used for the gen., as in the following instances: Od. M. 73. οἱ δὲ δύω σκύπελοι, δ μὲν οὐρανὸν εὐρὺν ἱκνεῖ. Thuc. i. 89. οἰκίαι αἱ μὲν πολλαὶ ἐπεπτώκεσσαν, ὀλίγαι δὲ περιῆσαν. Virg. Æn. xii. 161. Intererat reges, ingenti mole, Latinus Quadrijugo vehitur curru—Hinc pater Æneas. But this line is not an example to the point, because the gen. ἡμῶν is given; the sentence is merely pleonastic: πολλαὶ, αἱ μὲν, αἱ δὲ being used for πολλαὶ μὲν, πολλαὶ δέ: cf. 1133. See Viger's Idioms, i. 4. nn. 7. 8.

1168. εἰς for κατὰ, as Hermann remarks on Viger p. 597. ed. Lond. 1824. Cf. Hec. 782. Electr. 1054. οὐδὲ εἰς ἀριθμὸν τῶν ἔμων ἤκει λόγων.

1171. "χρήστ" ἔδρασε is cited by the Scholiast on Aristoph. Plut. 143. for the rule of accentuation. What he quotes on the same place, δεῖν' ἀπτα, is from Ran. 956." Porson. See the note on 768.

1172. σαθρὸς from σῆθω, *cribro*, *ad cribri modum rimosus*, as σαπρὸς from σῆπω. Schneider refers it to σῆς, σητὸς, a moth. Musgrave observes that it is applied properly to earthen vessels, which have a flaw in them: Plato Theat. p. 131. διακρούοντα, εἴτε ύγιες,

εἴτε σαθρὸν φθέγγεται.

1174. There are indeed sophists who have laid down accurate rules for the attainment of this purpose.

1175. "δύνανται Ald. and most MSS. δύναντ' ἀν a Leyden MSS. on the authority of Valck. Hippol. 294. Thus in a verse of Eupolis in Harpoctation v. Μείον, where MSS. give Δύναται ὥσπερ μειαγωγὸς ἐστιῶν, J. Gronovius has happily corrected, Δύνατ' οὐ." Porson.

1176. "ἀπώλοντο κοῦτις Aldus and most MSS. One (K.) but of very recent date, ἀπώλοντ' οὗτις, which King, and after him, Musgrave and Brunck have edited. Yet Brunck prefers ὀλοντο, because sooth he abjures the absurd canon respecting the non-omission of the augment. Nor is the manner of speaking more abrupt than above 653. 654." Porson. The Scholiast cites Hesiod (Ἐργ. i. 215.) δικη δ' ὑπὲρ ὕβριος ισχει 'Εσ τέλος ἔξελθοῦσα.

1177. Parapbr. Καὶ τὸ μὲν πρὸς σὲ, ήτοι δ πρὸς σὲ λόγος, οὕτως μοι διδούται ἐν προοιμίοις.

1179. "Ald. πῶς φήσ, and thus generally. But Brunck's Ms. and the Ms. Reg. Soc. as a various reading δε φήσ, which I have received. A similar change in speaking occurs in Soph. Ed. Col. 1354. (δε γ', ὁ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων.)" Porson. "Verbs signifying to deliver take a gen. of the thing. Herod. v. 62. τυράννων ἐλευθερώθησαν αἱ Ἀθῆναι. Eur. Hipp. 1467. σὲ τοῦδ' ἐλευθερῷ φόνου, I clear you. Od. E. 397. ἀσπάσιον δ' ἄρα τόν γε θεού κακότητος ἐλυσαν. Hesiod. Th. 528. ('Ηρακλῆς Προμηθέα) ἐλύσατο δυσφροσυνῶν. Eur. Phœn. 1028. νόσον τὴνδ' ἀπαλλάξω χθόνα: and passim:

- 'Αγαμέμνονός θ' ἔκατι, παιδί ἐμὸν κτανεῖν. 1180  
 ἀλλ', ὃ κάκιστε, πρῶτον, οὕποτ' ἀν φίλον  
 τὸ βάρβαρον γένοιτ' αὐτὸν "Ελλησιν γένος,  
 οὔτ' ἀν δύναιτο. τίνα δὲ καὶ σπιθύδων χάριν  
 πρόθυμος ἦσθα; πότερα κηδεύσων τινὰ,  
 ἢ ἔνγγειλῆς ἀν, ἢ τίν' αἰτίαν ἔχων; 1185  
 ἢ σῆς ἐμελλον γῆς τεμεῖν βλαστήματα,  
 πλεύσαντες αὖθις; τίνα δοκεῖς πείσειν τάδε;  
 ὁ χρυσὸς, εἰ βούλοιο τάληθη λέγειν,  
 ἔκτεινε τὸν ἐμὸν παιδα, καὶ κέρδη τὰ σά.  
 ἐπεὶ δίδαξον τοῦτο πῶς, ὅτι ηὗτύχει 1190  
 Τροία, πέριξ δὲ πύργος εἶχε ἔτι πτόλιν,  
 ἔζη τε Πρίαμος, "Ἐκτορός τὸν ηὐθεῖ δόρυ,  
 τί δ' οὐ τότε, εἰπερ τῷδε ἐβουλήθης χάριν  
 θέσθαι, τρέφων τὸν παιδα, καὶ δόμοις ἔχων,  
 ἔκτεινας, ἢ ζῶντες ἡλθεῖς Ἀργείοις ἄγων; 1195  
 ἀλλ' ηνίχεις ημεῖς οὐκέτες ημεν ἐν φάει,  
 καπνῷ δὲ ἐσήμαντο στυ πολεμίων ὑπο,

and with transposition, Hec. 1187 (=1179.) *θε φῆς Ἀχαιῶν πόνου ἀπαλλάσσων διπλοῦν—παιδί ἐμὸν κτανεῖν, for ἀπαλλάσσων Ἀχαιοὺς πόνου διπλοῦ.*" Matth. Gr. Gr. § 331. Cf. Hec. 875.

1180. ἔκατι. The Attics use the following Doric forms: Ἀθάνα, δαρδε, ἔκατι, κυναγδε, ποδαγδε, λοχαγδε, ξεναγδε, ὀπαδδε, κραρε: see Porson Or. 26. 1323.

1187. "πείθω is found with two accus. Herod. i. 163. ὡς τοῦτο οὐκ ἐπειθε τοὺς Φωκαιέας. Xen. Hier. i. 16. ἰκεῖνος γ' οὐκ ἀν ἔτι πείσαις ἀνθρώπων οὐδένα, ὡς κ. τ. λ. Hence πείθεσθαι τι. Herod. viii. 81. Οἱ πλεῦνες τῶν στρατηγῶν οὐκ ἐπειθούστο τὰ ἔξαγγελθέντα. Thuc. ii. 21. διδ δὴ (τιλγ. δὲ) καὶ ἡ φυγὴ αὐτῷ (Πλειστοάνακτι) ἐγένετο ἐκ Σπάρτης, δόξαντι χρήμασι πεισθῆναι τὴν ἀναχώρησιν." Matth. Gr. Gr. § 113.

1190. "Aldus who in v. 18. above had edited ηὗτύχει, here and below 1210. has εὗτύχει." Porson.

1193. χάριν θέσθαι, to confer a favor: El. 61. ἐξέβαλέ μ' οἴκων, χάριτα τιθεμένη πόσει. In 887. we have the phrase δοῦναι χάριν.

1196. οὐκέτες ημεν ἐν φάει, Paraphr. οὐκέτι ὑπήρχομεν ἐν εὐτυχίᾳ ἐν τῷ ξῆν: another gloss has οὐκέτες ἐξώμεν, which is more correct: Hecuba alludes to Priam and the rest of her family. Εἶναι ἐν φάει is opposed to εἶναι ἐν Αἴδου. Thus above 166. οὐκέτι μοι Βίος ἀγαστὸς ἐν φάει. Eur. Phoen.

1295. ήν μὲν φθόσω Παιδας πρὸ λόγχης, δύμδες ἐν φάει βίος Θανοῦσι δ' αὐτοῖς ξυνθανοῦσα κείσομαι, where βίος ἐν φάει and ξυνθανοῦσα are opposed.

1197. "Thus Ald. Others have first καπνὸς, then ἐσήμαντο, or ἐσήμην." Porson. The better reading seems to be ἐσήμην, as in Heracl. 830. Ἐπει δ'

ξένον κατέκτας σὴν μολόντ' ἐφ' ἔστιαν;  
 πρὸς τοῖσδε νῦν ἄκουσον, ὡς Φαρεῖ κακός  
 χρῆν σ', εἴπερ ἥσθα τοῖς Ἀχαιοῖσιν φίλοις,  
 τὸν χρυσὸν, ὃν φῆς οὐ σὸν, ἀλλὰ τοῦδ', ἔχειν,  
 δοῦναι φέροντα πενομένοις τε καὶ χρόνον  
 πολὺν πατρώας γῆς ἀπεξενωμένοις  
 σὺ δὲ οὐδὲ νῦν πω σῆς ἀπαλλάξαι χερὸς  
 τολμᾶς, ἔχων δὲ καρτερεῖς ἔτ' ἐν δόμοις.  
 καὶ μὴν τρέφων μὲν, ὡς σε παῖδ' ἔχρην τρέφειν,

1200                            1205

*ἔσθμην* δρθισν *Τυρσηνική Σάλπιγγι*, which will illustrate the construction of our line: *ἔσθμην* is impersonal: *when a clear signal was given with the Tyrrhene trumpet: καπνῷ answers to σάλπιγγι: ἔσθμην δὲ καπνῷ* δότυ *ὑπὸ πολεμίων* (*εἶναι*). This use of *σημαίνω* is frequent in Xenophon: e.g. Anab. iii. 4, 3. *Ἐσθμην τοῖς Ἐλλησι τῇ σάλπιγγι*: sometimes *τῇ σάλπιγγι* is omitted: *ibid.* ii. 2, 2. *ἐπειδὰν δὲ σημήνῃ τῷ κέρατι ὡς ἀναπαύεσθαι, cum signum datum fuerit*: and again i. 2, 17. *ἐπεὶ ἔσάλπιγξε, προβαλλόμενοι τὰ διπλα ἐπήσαν*: unless, as Elmsley suspects, this *ἔσάλπιγξε* originates in a gloss upon *ἔσθμην*; as may be the case with the addition *τῇ σάλπιγγι* in the passage first quoted.

1199. *πρὸς τοῖσδε, besides this.* “*φανῆς* G. N, which being admitted, *ὡς* would be for *ἴνα*.” Porson.

1205. *τολμᾶς, have the resolution.* On the different senses of *τολμᾶ*, see Monk on Eur. Alc. 285. In general it corresponds to the Latin *sustineo*, Anglice *to endure*. Here it signifies *to prevail upon yourself*. Hom. Od. A. 172. οὐδὲ δν νίδν *Ἐτλη ἔσαντα ὕειν*, οὐδὲ *προτιμυθήσασθαι*. Monk compares the Latin *potiusum*. Virg. AEn. ix. 481. *tunc illa senecte Sera mea requies, potuisti linquere solam, Crudelis?* xi. 306. *quos nulla fatigant Prælia, nec victi possunt absistere ferro.*

*ἔχων καρτερεῖς, you persist in keeping.* “Verbs which express a continuance, διατελέω, διαγίγνομαι, διάγω,

have the verb of which they express the circumstance in the participle. Herod. i. 32. *Οσ δν αὐτέων (τῶν ἀγαθῶν) πλεῖστα ἔχων διατελέη, continues to have.* Xen. Apol. S. 3. οὐδὲν ἀδικο διαγεγένημαι ποιῶν. Thuc. vii. 39. οι Συρακούσιοι ἐπὶ πολὺ δῆγον τῆς ἡμέρας πειρώμενοι ἀλλήλων. Thus also Il. I. 326. *ἡματα δ' αἰματεντα διέπρησσοι πολεμίζων.* Eur. Or. 1678. *ἡ δάμαρσε μυρίοις Πόνοις διδοῦσα δεῦρ' ἀει διήνυσε.* Matth. Gr. Gr. § 552.

1206. “*καὶ μὴν τρέφων μὲν παῖδα γέσσος σ' Ms. Reg. Soc.* which would not be amiss, if others coincided. It is founded upon the reading of R. and M. *παῖδ' ὡς σ' ἔχρην*. Thus the order of the words would be more clear, neither would the particle be without force, since the Attics so frequently add *γε* after *καὶ μὴν, οὐ μὴν, καίτοι, etc.* but with something intervening. See my note on Phœn. 1638. Aristoph. Nub. 874. *Καίτοι ταλάντου τοῦτ' ἔμαθεν Τπέρβολος.* Thus almost all Mss. and Suidas v. *Τάλαντον*. But the same Suidas v. *Ἀναπειστηρίαν* has *ἔμαθεν*. The Ravenna Ms. after *καίτοι* adds *γε*. Read therefore, *τοῦτο γέμαθεν Τπέρβολος*. This particle is very often dropt, in no case oftener than after *οὗτος* and *ὅδε*. Brunck has rightly preferred *τοῦτο γέπέτρεπον ποιεῖν* in Plut. 1078. (1079.) In Nub. 192. he has rightly restored *Οὗτοί γέ* for *Οὗτοί δέ*; but a little previously 189. he has faultily edited *τοῦτο ἔτι φροντίζεται* instead of *τοῦτο γέ φρ.* At least he

σώσας τε τὸν ἔμὸν, εἶχες ἀν καλὸν κλέος.-  
ἐν τοῖς κακοῖς γὰρ ἀγαθοὶ σαφέστατοι  
φίλοι· τὰ χρηστὰ δ' αὖθ' ἔκαστ' ἔχει φίλους.

εἰ δὲ ἐσπάνιζες χρημάτων, οὐδὲ ηὔτυχει, 1210

Θησαυρὸς ἀν σοι παιᾶς ὑπῆρχ' οὐμὸς μέγας·

νῦν δὲ οὐτ' ἐκεῖνον ἀνδρός ἔχεις σαυτῷ φίλον,

χρυσοῦ τὸ ὄνησις οἴχεται, παῖδες τε σοὶ,

αὐτὸς τε πράσσεις ἀδε. σοὶ δὲ ἐγὼ λέγω,

Ἄγαμεμνον, εἰ τῷδε ἀρκέσεις, κακὸς φανεῖ. 1215

οὐτ' εὐσεβῆ γὰρ, οὐτε πιστὸν οἷς ἔχρην,

οὐχ ὅσιον, οὐ δίκαιον εὖ δράσεις ξένον·

αὐτὸν δὲ χαίρειν τοῖς κακοῖς σε φέαρεν

τοιοῦτον ὄντα δεσπότας δὲ οὐ λοιδορῶ.

o. Φεῦ, φεῦ· βροτοῖσιν ὡς τὰ χρηστὰ πράγματα 1220

χρηστῶν ἀφορμὰς ἐνδίδωστε ἀεὶ λόγων.

γαρ. ἀχθεινὰ μέν μοι, τὰλλότρια κρίνειν κακά·

ὅμως δὲ ἀνάγκη. καὶ γὰρ αἰσχύνην φέρει,

πρᾶγμ' ἐς χέρας λαβόντες ἀπώσασθαι τόδε.

ould have substituted τοῦτο γ' ἔτι  
ιοντίζετε, but the true reading is  
υτογή, which being corrupted at one  
ne into τοῦτο γε, at another into  
ὗτο τι, has been the occasion of this  
nsfusion. In Soph. Aj. 969. the cor-  
ction, τί δῆτα τοῦδέ γ' ἐγγελφεν ἀν  
τα; will, I think, be obvious to  
try one." Porson.

1208. Cf. Orest. 418. δνομα γὰρ,  
γον δὲ οὐκ ἔχουσιν οἱ φίλοι, Οἱ μὴ τὴν  
την συμφορᾶς δντες φίλοι. Ennius  
Cic. de Amic. 17. *Amicus certus*  
*re incerta cernitur.*

1209. Cf. Ovid Trist. i. 8, 5. Donec  
felix, multos numerabis amicos.  
lvt. xix. 4. *wealth maketh many  
friends.*

1210. "Ei with the indic., and in  
conclusion the optative, with ἀν,  
when the condition contains a de-  
minately expressed case, and the

conclusion is accompanied by the ex-  
pression of a mere conjecture, or con-  
tains a consequence which is merely  
possible or probable." Matth. Gr. Gr.  
§ 524. In this case ei is equivalent to  
suppose. Thus Deinosth. Olynth. 1. Εἰ  
μὲν γὰρ ὑφ' ἡμῶν πεισθέντες ἀνείλοιτο  
τὸν πόλεμον, σφαλεροὶ σύμμαχοι καὶ  
μέχρι του ταῦτ' ἀν ἐγνωκότες ἡσαν  
ἴσως: ibid. Εἰ γὰρ τὴν αὐτὴν παρειχό-  
μεθ' ἡμεῖς καὶ ὑπὲρ ἡμῶν αὐτῶν προθυ-  
μίαν, ἥηπερ ὑπὲρ τῆς Εὐβοέων σωτη-  
ρίας, εἶχετ' ἀν Ἀμφίπολιν τότε.

1220. Dr. Brasse on Soph. Ed. C.  
306. 954. has remarked that the in-  
terjection φεῦ, φεῦ, is not confined to  
sorrow; but is used to indicate also  
surprise, wonder, triumph, or admira-  
tion. Here it expresses surprise that  
Hecuba should have such powerful  
arguments in defence of an atrocious  
act.

ἴμοι δ', οὐ εἰδῆς, οὐτ' ἐμὴν δοκεῖς χόροιν,  
οὐτ' οὖν Ἀχαιῶν, ἀνδρὸς ἀποκτεῖναι ξένου,  
ἀλλ' ὡς ἔχης τὸν χρυσὸν ἐν δόμοισι σοῖς·  
λέγεις δὲ σαυτῷ πρόσφορος, ἐν κακοῖσιν ὅν.  
τάχ' οὖν παρ' ὑμῖν ράδιον ξενοκτονεῖν·

ἡμῖν δέ γ' αἰσχυρὸν τοῖσιν "Ἐλλησιν τόδε.  
πῶς οὖν σε κρίνας μὴ ἀδικεῖν φύγων φόγον;  
οὐκ ἀν δυναίμην. ἀλλ' ἐπεὶ τὰ μὴ καλὰ  
πράσσειν ἐτόλμας, τλῆθι καὶ τὰ μὴ φίλα.

Πο. οἵμοι, γυναικὸς, ὡς ἔοιχ', ἡσσώμενος  
δούλης, ὑφέξω τοῖς κακίσιν δίκην.

Ἀγαμ. οὐκουν δίκαιας, εἴπερ εἰργάσω κακά;

Πο. οἵμοι τέκνων τῶνδ', ὄμμάτων τ' ἐμῶν, τάλας.

1229. A very opposite character is attributed to them. "The barbarian Thracians, enemies of science and useful industry, votaries of the horrid imaginary deities of war and rapine, held, in opposition to the Greeks, principles of the purest morality and humanity, and carried them in practice even to excess. 'Charidemus knew,' says the same great orator (Demosthenes) who has reported with complacency the murder of Cotys, and the honors granted by the Athenians to his assassins, 'that, had Miltocythes been surrendered to Kersobleptes, his life would have been secure: because the law of the Thracians forbids to kill one another. The Thracians, it appears, not only abhorred that flagitious and base assassination, so familiar among the most polished of the Greeks, but all killing of those who had been once admitted to friendship; so that even treason against the state did not, in their idea, justify capital punishment.' Mitford's Hist. of Greece, Vol. vii. p. 418.

1231. μὴ ἀδικεῖν, not μὴ ὀδικεῖν. Elmsley in Eur. Heracl. 460. writes μὴ ἀμαθεῖ: his note is worthy of attention: "Quæ hic μὴ ἀμαθεῖ habent

editiones omnes, infra v. 882. μὴ ἀτοτίσασθαι plene scriptum exhibent. Pronuntiandum puto, μάμαθεῖ, μάκτοτα σθαί. Signum elisionis in his locis habere non debet. Nullam enim vocalem in initio vocis elidunt Attici nū E, eamque tantum in certis quibusdam vocibus. Μὴ ἀδικεῖν plene scriptus habet Aldus in Hec. 1231. μὴ ἀντι Androm. 809. μὴ ἀδικεῖ Cycl. 271. μὴ ἀποδέξηται Hel. 838. μὴ ἀποδώσω ibid 1017. Talia in codd. plerunque plen scripta exhiberi auctor est Valckenerius ad Hippol. 996."

1236. "Beck attributes this line to Hecuba. Aldus οὐκοῦν. To Hecuba also it is given by the Scholiast of Homer, in Townley's Ms., if the reading is correct, Il. N. 154. δεῖ συναττικός, ἀντὶ τοῦ ἐπει· ὡς τὸ χρή δεῖ συφι πέφυκας· καὶ δὲ Εὐριπίδης οὐκ οὐν εἴργασται τάδε——But εἴργασαι must be read; with respect to τάδε I do not decide. We may observe by the way that χρή in Phœn. 84. is defended by this scholium." Porson. εἶ for ἐπει occurs in Med. 766. τί δῆτ' ἔχρησε λέξον, εἴ θέμις κλίνειν. Cf. 784. above

1238. "Ald. and edd. τί δαι με MSS. give τί δέ με, or τί δέ με: τί δέ με Brunck. Some editors add τοῦ βε-

- Ex. ἀλγεῖς· τί δ' ἡμᾶς; παιδὸς οὐκ ἀλγεῖν δοκεῖς;  
 Po. χαίρεις ὑβρίζουσ' εἰς ἔμ', ὃ πανοῦργε σύ.  
 Ex. οὐ γάρ με χαίρειν χρή, σὲ τιμωρουμένην; 1240  
 Po. ἀλλ' οὐ τάχ', ήντις ἂν σε ποντία νοτίς—  
 Ex. μῶν ναυστολήσῃ γῆς ὅρους Ἐλληνίδος;  
 Po. κρύψῃ μὲν οὖν πεσοῦσαν ἐκ καρχησίων.  
 Ex. πρὸς τοῦ Βιαίων τυγχάνουσαν ἀλμάτων;  
 Po. αὐτὴ πρὸς ιστὸν ναὸς ἀμβήσει ποδί. 1245  
 Ex. ὑποπτέροις νάτοισιν, ἢ ποίω τρόπῳ;  
 Po. κύων γενήσει πύρσ' ἔχουσα δέργυματα.  
 Ex. πῶς δ' οἵσθα μορφῆς τῆς ἐμῆς μετάστασιν;  
 Po. ὁ Θρηξὶ μάντις εἶπε Διόνυσος τάδε.  
 Ex. σοὶ δ' οὐκ ἔχρησεν οὐδὲν ὃν ἔχεις κακῶν; 1250  
 Po. οὐ γάρ ποτ' ἂν σύ μ' εἴλες ὃδε σὺν δόλῳ.  
 Ex. θανοῦσα δ' ἡ Ζώσ' ἐνθάδ' ἐκπλήσω βίον;

fore παιδός. Aristophanes in Julius Pollux vii. 13. εἴ μοι κράτιστόν ἐστιν εἰς τὸ Θησεῖον δραμεῖν, Ἐκεῖ δ' ἔως ἂν τρῆσιν εὔρωμεν, μένειν. Erase ἐστιν, and read with Brunck ἡμῖν for εἴ μοι. In this play 386. over ἡμᾶς the Ms. J. has ἀντὶ τοῦ ἐμὲ, and C. in the same ink ἐμέ. You see therefore how easily they change places. On the contrary in Soph. Οδ. T. 847. Triclinius, through ignorance of the metre, has thrust in εἰς ἡμᾶς φέπον. ἐμὲ, which the old editions of the Tragedian have, as well as three editions of Suidas v. Μονόξωνος, Portus and Kuster have altered." Porson. "I would point the line thus: τί δ'; ἡμᾶς παιδὸς—; τί δέ; is frequently put absolutely, when another interrogative follows. Orest. 1629. τάμα δ' οὐχὶ τλήμονα;" Schæf.

1247. "The same prophecy had been given elsewhere by Euripides, who is quoted by Plutarch de Is. et Osir. p. 379. E. Ἐκάτης ἄγαλμα φωσφόρου κίνη ξει. He is ridiculed by Aristophanes in Eustathius on Od. Γ. p. 1467, 36=127, 17. καὶ κύων ἀκράχολος Ἐκάτης ἄγαλμα φωσφόρου γενήσο- Eurip. Hec.

μαι." Porson. Ovid's account of Hecuba's transformation is different; Met. xiii. 565. Clade sui Thracum gens irritata tyranni Troada telorum lapidumque incessere jactu Cœpit: at hæc missum rauco cum murmure saxum Morsibus insequitur: rictuque in verba parato Latravit, conata loqui: locus extat, et ex re Nomen habet, viz. Cynossema. Cic. Tusc. iii. Hecubam autem putant, propter animi acerbitatem quandam et rabiem, fangi in canem esse conversam.

1249. Herodotus vii. 111. mentions an oracle of Bacchus among the Satræ, a people of Thrace. Comp. Eur. Bacch. 294. Μάντις δ' δαίμων θδε· τὸ γὰρ βακχεύσιμον Καὶ τὸ μανιῶδες, μαντικὴν πολλὴν ἔχει. Cf. Orest. 357. δ ναυτίλοισι μάντις.

1251. Οὐ γὰρ κ. τ. λ. The Paraphrast well supplies: οὐκ ἔχρησε δηλουντί, οὕποτε γὰρ κ. τ. λ. An ellipse of a sentence is very frequent before γάρ: thus above 1240. χαίρω is to be understood.

1252. "βίον Ald. and MSS. which is evidently wrong: Brunck and Ammon

- Πο. δανόσις τίσθε ό νομα σῷ κεκλήσεται—  
Εξ. μαρτῆς ἴτυδος ή τι τῆς ἐμῆς ἔρεις;  
Πο. κανος ταῦλωντος σῆμα, παυτίλοις τέκμαρ. 1255  
Εξ. εἰδεις μέλεις μη, σοῦ γέ μης δόντος δίκην.  
Πο. καὶ σὺ γ' ἀνάγει ταῖδε Κασάνδρου θανεῖν.  
Εξ. ἀπέπτυσ· αὐτὸν ταῦτα σοι διδούμενον ἔχειν.  
Πο. κτενῆ μη η τοῦδε ἄλογος, οἰκουρὸς πικρά.  
Εξ. μάτη μανίη Τυνδαξίς τοσόνδε ταῖς. 1260

have introduced *μέλεις* into the text. But *μέλεις* in the Tragedians generally signifies death. Musgrave's conjecture therefore seems better, *πότιμος*, which he supports by the same variation in Soph. Antig. 83." Porson. Schäfer considers the passage correct as it stands, and renders thus: *Fixiumne ritam, quam homo tiri, sic, ut mortua canis sim, an ut vire!*

1253. "εἰς Aldus. But εἴ three MSS. according to Musgrave, Mosq. 2. N. In Aug. 2. it is omitted." Porson.

*νομα*—κεκλ. Comp. Virg. Æn. iii. 693. *nomen dixerit priores Ortygiam. Lity i. 1. Ascanium parentes dixerit nomen.*

1254. "ἢ τί Ald. [Cf. 999.] Reiske's conjecture is ingenious, ἢ τύχης ἐμῆς ἔρεις; In the following verse some MSS. have τέκμαρ." Porson. ἐπφόδην the Schol. explains by ἐπάνυμον. I find no passage that defends this interpretation, which would require the dat.; ἐπφόδης in every place quoted in the new ed. of Stephens's Thesaurus is a substantive, synonymous with γόης, *incantator, præstigiator*. If we read the line according to Reiske's conjecture, μορφῆς ἐπφόδην ἢ τύχης ἐμῆς ἔρεις; we may construe thus: *are you going to tell me of any one who can charm away my transformation?* meaning that otherwise he might as well be silent. This ironical sense, I think, agrees better with the style of Hecuba's questions, than a serious one as to the kind of name which was to be

given to her tomb. 'Ερω is always future in the Tragedians. I mention this, because Musgrave translates ἔρεις, *dicitis.*

1257. "γ' is omitted by some MSS. as also δ' 1248. badly. The addition of γε here is right, as in 1261." Porson. See the note on 770.

1258. ἀπέπτυσ, Paraphr. καταφροῦ τῶν σῶν μαρτυριμάτων. This use of the word arose from the custom of spilling thrice to express detestation of the speaker and his sentiments: the aor. form is in use because the action preceded. Theocr. vi. 39. ὁς μὴ βασκανθῶ δὲ, τρὶς εἰς ἐμὸν ἔπτυσα κόλπον. Eur. Hipp. 610. TR. Φ ταῦ, τι δράσεις; τοὺς φίλους διεργάσει. III. ἀπέπτυσ· οὐδεὶς δόκιμος ἔστι μοι φίλος. Iph. A. 874. Πᾶς; ἀπέπτυσ', φ γεραὶ, μῆθον. Hel. 672. Ἀπέπτυσα μὲν λόγον. Observe that in the two latter passages the ellipse is supplied. Compare Catull. 50, 18. *præcōsque nostras, Oramus, cave, despūas, ocellē. Ovid. Rem. Amor. 123. Respiuit atque odio verba monentis habet.*

αὐτῷ ταῦτα—ἔχειν. Comp. Theocr. vi. 23. —αὐτῷ δ μαντις δ Τύλεμος ἔχθρ' ἀγορεύων, 'Εχθρὰ φέροι ποτὶ ολκοῦ, δπως τεκέεσσι φυλάξῃ.

1260. "Any one would be led to conjecture μήποτε for μήπω. But the Attics sometimes use μήπω in the same sense, as it were by the figure λιτότης. Sophocles Electr. 403. Οὐ δῆτα· μήπω νοῦ τοσόνδε εἴην κενή, cited by Suidas v. *Kerebri.*" Porson.

Πο. καῦτόν γε τοῦτο, πέλεκυν ἐξάρασ' ἄνω.

Αγαμ. οὗτος σὺ, μαίνει, καὶ κακῶν ἔρδες τυχεῖν.

Πο. κτεῖν, ὡς ἐν "Αργει φόνια λουτρά σ' ἀναμένει.

Αγαμ. οὐχ ἔλξετ' αὐτὸν, δμῶες, ἐκποδὰν βίᾳ;

Πο. ἀλγεῖς ἀκούων. Αγαμ. οὐκ ἐφέξετε στόμα; 1265

Πο. ἐγκλείετ· εἰρηται γάρ. Αγαμ. οὐχ ὅσον τάχος  
νήσων ἐρήμων αὐτὸν ἐκβαλεῖτέ ποι,

ἐπείπερ οὕτω καὶ λίαν θρασύστομεῖ;

'Εκάβη, σὺ δ', ὦ τάλαινα, διπτύχους νεκροὺς  
στείχουσα θάπτε· δεσποτῶν δ' ὑμᾶς χρεῶν 1270  
σκηναῖς πελάζειν, Τρῳάδες· καὶ γὰρ πνοὰς  
πρὸς οἴκον ἥδη τάσδε πομπίμους ὄρω.  
Εὖ δ' ἐς πάτραν πλεύσαμεν, εὖ δὲ τὰν δόμοις  
ἔχοντ' ἴδοιμεν, τῶνδ' ἀφειμένοις πόνων.

Χο. ἶτε πρὸς λιμένας σκηνάς τε, φίλαι, 1275  
τῶν δεσποσύνων πειρασόμεναι  
μόχθων. στερρὰ γὰρ ἀνάγκη.

1261. "καῦτόν σε M. N. R. as Brunck has edited from his *membrane*. But in that case the former line must be assigned to Agamemnon. For we must not suppose it to be a similar transition to that above 1179. Καῦτόν δὲ, which Beck has edited, is in many MSS.; but it is wrong, if what I have observed on Orest. 614. respecting Soph. Phil. 1362. (that καὶ and δὲ cannot stand in the same clause of a sentence) be correct, as I am persuaded it is. But the reading of Aldus and the Schol. καῦτόν τε comes nearest to the true one, which is afforded by Aug. 3. καῦτόν γε." Porson.

1262. "τί for σὺ E. which is worthy of notice, not of approval. A similar threat occurs in Hel. 1659. which passage, being rather corrupt, I will give at length. 'Αρχόμεσθ' ἄρ', οὐ κρα-

τοῦμεν. "Οσια δρᾶν, τὰ δ' ἔκδικ' οὐ. Κατθανεῖν ἔρδεν ἔοικας. Κτείνε, σύγγονον δὲ σὴν Οὐ κτενεῖς ἡμῶν ἐκόντων, ἀλλ' ἔμ', ὡς πρὸ δεσποτῶν Τοῖσι γενναῖσι δούλοις ἐύκλεέπτατον θανεῖν." Porson.

1267. "ποι Ald. edd. MSS. πον is edited by Ammon, Beck, and Brunck, on the authority of a few MSS. but the other I think better." Porson. See the note on 1048.

1269. 'Εκάβη, σὺ δ', κ. τ. λ. Porson on Orest. 615. has remarked, that when the discourse is suddenly turned from one person to another, the name stands first, then the pronoun, next the particle δέ: as Soph. Electr. 150. Νιόβη, σὲ δ' ἔγωγε νέμω θεόν. See above 371.

1275. To avoid the *sigmatismus*, Schæfer proposes to read λιμένα.

τὸ θῆλυ συνθεὶς ὅδε πᾶν μέμψη γένος.  
πολλαὶ γὰρ ἡμῶν, αἱ μὲν εἰσὶ ἐπίφθονοι,

sages of Sophocles' Philoctetes. The former is 196. Οὐκ ἔστιν δπως οὐ θεῶν μελέτη. Thus commonly. Aldus, and, I believe, most of the MSS. οὐκ ἔσθ δπως οὐ θεῶν του μ. Read, οὐκ ἔσθ' ὁς οὐ θεῶν του μ. The more rare form has been changed into the common one. Antig. 750. Ταύτην ποτ' οὐκ ἔσθ' ὁς ἔτι ξύσαν γαμεῖς. The other passage occurs in Philoct. 203. Φωτὸς ξύντροφος, ως τειρομένου. Brunck, supposing this line to be an anapestic, wished to correct the antistrophe according to the same system, by cutting off ως. But a legitimate anapestic does not admit the hiatus which exists after τειρομένου. The reading should be τειρομένου του. The line consists of a spondee, two choriambhs (-υ-) and a catalectic syllable, such as A.J. 628. 640. Philoct. 710. Πλὴν ἐξ ὀκυβόλων εἴποτε τόξων, 722. "Ος νιν ποντοπόρῳ δούρατι, πλήθει. Thus these verses ought to be divided. Similar ones are OEd. C. 696. 701. 703. 709. 714. 716. Aristoph. Eq. 556. 557. 586. 587. Some verses of Epicharmus are cited by Cornutus c. 14. p. 161. which Eudocia, in Villoison's *Anecdota Graeca*, T. i. p. 295. copying Cornutus *de Musis*, found already corrupted. But by the assistance of MSS. they may very easily be in part corrected; Αὔτε τι ξητεῖ σοφόν τις, νικτὸς ἐνθυμητέον, Καλ, Πάντα τὰ σπουδαῖα νικτὸς μᾶλλον ἔξευρίσκεται. Τῆς is edited for τις. The same fault has slightly corrupted a passage of Philemon p. 356. (cv. p. 441. ed. Grot.) Πολλάκις ἔχων τις οὐδὲ τάναγκαῖα νῦν, Αὔριον ἐπλούτησ', ώστε χάτερους τρέφειν. Θησαυρὸν εὑρῶν σήμερον, τῆς αὔριον "Απαντα τὰκ τῆς οἰκίας ἀπώλεσεν. Who does not see that we ought to read σήμερόν τις, αὔριον? In the same page (cviii. p. 453.) a verse is read much less sound, 'Απόλωλεν, ἐν ἔαυτῷ ἐλαν τοῦτο σκοπῆ, which Bentley in vain attempted to correct.

Read, 'Απόλωλεν, ἐν ἔαυτῷ τις ἢ τοῦτο σκοπῆ.

Neither is the change of position a good reason for supposing the pronoun to be spurious. A fragment of the second Thesmophoriazusæ of Aristophanes is extant in Athen. iii. p. 104. E. Ιχθὺς τις ἔωνται, η σηπείδιον, Η τὰν πλατεῶν καρίδων, η πουλύπονος; the first line of which is thus cited in vii. p. 324. B. Ιχθὺς ἔωνται τις. Is τις in that instance spurious, because it changes its position? In the first line Brunck badly introduces the singular ιχθὺς, in the second with no better success interpolates τις before καρίδων. For καρίδος, although it sometimes shortens the second syllable, always lengthens the first. Aristophanes Acharn. 568. Εἴτ' έστι τις ταξιαρχος, η στρατηγὸς, η τειχομάχος ἀνὴρ, βοηθοσάτω τις ἀνύσσας. Thus former editions. But the MSS. of Brunck and Invernizius, εἴτε τις έστι. Either therefore we must expunge the former τις because its position is doubtful, or the second, because it is badly repeated. By no means. Again, Aristophanes Thesm. 543. εἰ μὲν οὖν τις έστιν εἰ δὲ μὴ, αὐταὶ Ημεῖς γε καὶ τὰ δουλάρια, τέφραν ποθὲν λαβοῦσσαι. This passage is cited by the Venetian Scholiast on Il. A. 137. as an example of the Attic ἀνανταπόδοτον, in this order: έστι τις: in which Townley's Ms. coincides. Yet whoever should dispute the common reading on that account, must have a strong propensity towards innovation. Aristophanes Av. 1328. Πάνυ γὰρ βραδύς τις έστιν δισπερ δνος. This ought to be an anapestic line, corresponding to 1316. For the lines 1313—1334. should be divided into Strophe and Antistrophe, and the second should be read thus, Καλοῦ τις ἀνθρώπων, the particle being rejected; in the first of the Antistrophe πτερύγων should be substituted, in the second αὐτὸν γ' should be erased, and in the conclusion the

αὶ δ' εἰς ἀριθμὸν τῶν κακῶν πεφύκαμεν.

Ex. Ἀγάμεμνον, ἀνθρώποισιν οὐκ ἔχοντι ποτὲ

lines 1323, 1324. should be repeated. Brunck's *membranæ* and the Ravenna Ms. omit both *λν* and *αδ γ*. If you choose to retain *καλεῖ* with the latter and editions, instead of *δ' λν* you must read *δη* in the first line. But how is v. 1328. to become anapestic? By the transposition of these same words: which in the examples adduced above has had no effect upon the metre, but in this instance is injurious to it. We must read therefore, Πάνυ γὰρ βραδύς ἔστι τις, ὥσπερ δνος.

Lastly, some perhaps may think λέγων ἔστιν more elegant than λέγει. Its elegance consists principally in variety: and in proportion as this object is attained, is the pleasure which a sentence affords to the mind and the ear. But this variation does not appear to me to possess any degree of elegance so refined and peculiar, as that a copyist of a little more learning than usual might not substitute it for something else. By this parallel example I may illustrate that point which I promised to notice in the note on 1141. A participle joined to a verb without a conjunction, is more elegant than two verbs united by a conjunction. Rightly therefore, I think, have I edited with Brunck, v. 568. *κρύπτουσα* for *κρύπτειν τε*: rightly also has Brunck given from a Ms. in Aristoph. Nub. 1414. *τύπτοντα* for *τύπτειν τε*: whence in Aesch. Pers. 1059. must be read, *Καὶ στέρν' ἀρδσσων ἐπιβδα τὸ Μόσιον*. Aristoph. Pac. 405. 'Η γὰρ Σελήνη, χώ πανοῦργος "Ηλιος, 'Τμῆς ἐπιβουλεύουσι πολὺν ἥδη χρόνον, Τοῖς βαρβάροισι προδίδοτον τὴν 'Ελλάδα. Since there is no reason why the sentence should remain ἀσύνδετος, you may conjecture either *τοῖς βαρβάροις τε*, or *προδιδόναι*, to be governed by *ἐπιβουλεύουσι*, a construction of which Aristophanes himself affords an instance, Plut. 1112. others are supplied by H. Stephens Th. G. L. T. i. p. 770. P. and Hemsterhusius on Lucian Deor. Dial. xxi. 2. p. 268. But the reading

of the Ravenna Ms. with a slight alteration will be genuine, *ἐπιβουλεύοντε*. And yet this idiom was not so strange to the copyists, but that sometimes they introduced it into the text in violation of metre; as Acharn. 1145. Σοὶ δὲ φιγῶντι προφυλάττειν, and Pac. 628. ήν ἄγω φυτεύσας ἔξεθρεψάμην: the first of these errors MSS. remove, the other is corrected by Dawes: Σοὶ δὲ φιγῶν καὶ προφυλάττειν: ήν ἄγω φυτεύσα κάξεθρεψάμην. I have myself edited in Hec. 662. *κούκέτ' εἰ βλέπουσα φῶς*, where Lib. P. has *κούκέτι βλέπεις φάος*. If any one should object to this, I will reply, that I was unwilling to alter the old reading on the authority of a single Ms.; otherwise, if *φάος* had once been changed to *φῶς*, it was as easy for the common reading to originate from *κούκέτι βλέπεις φῶς*, as that from the common reading. For this form of expression is obvious enough not only in the tragic, but in the comic writers, in the Attics, in writers of every kind and age. In collecting instances, care must be taken to avoid both *εἰ δώσων* Hec. 577. and similar expressions, where *εἰ* is *ibis*, not *es*, and also *κτείνεις γένη*, *προδοὺς γένη*, which are of a different class. It also sometimes happens, that these expressions are accidentally interchanged. In Plato's Politicus p. 38. for *ξυμβάλην* the Scholiast affords a various reading *ξυμβάλη*. But how easily, where the difference was so small, might one supplant the other! Over ἀνεστήκει Aristoph. Plut. 738. one of Brunck's MSS. has written ἀνεστηκὼς ἦν. The Scholiast on Plato p. 74. first cites the Homeric phrase *ἥκαν μεθίεις*, and then adds paraphrastically, *καὶ ἔστιν δ τοιοῦτος ἕκαν μεθίων*, *καὶ μὴ προσέχων τὸν νοῦν*. Iarchus in Philostratus V. A. iii. 47. says *τοὺς Πυγμαλούς οἰκεῖν μὲν ὑπογείους*, *κεῖσθαι δὲ ὑπὲρ τὸν Γάγγην, ξῶντας τρόπον, δι πᾶσιν εὔρηται*. This passage Eusebius c. Hierocl. cap. 22. thus again quotes: *περὶ μὲν τῶν Πυγμαλῶν*,

τῶν πραγμάτων τὴν γλῶσσαν ἴσχύειν πλέον.  
ἀλλ' εἴτε χρήστ' ἔδρασε, χρήστ' ἔδει λέγειν.

1170

ὥς δρα εἰν οἰκοῦντες μὲν ὄποιεισι, διατρίβοντες δὲ ὑπὸ τὸν Γάγγην ποταμὸν ξῶντες. (Where ὄποι, it seems, must be read instead of ὑπὸ, and after ξῶντες must be added, τρόπον, *as πᾶσιν εἴρηται*.) Yet who will consider that Eusebius has restored an Atticism which had been lost through Philostratus? Hence I think that in the verse before us first πάλιν escaped, then, that some one, to make up the metre, lengthened λέγει into λέγων ἔστι. Something similar is the circumstance, that in Orest. 1542. the transcriber of the Harleian Ms. having mistaken εἰ for εἶ changed δοκεῖς into δοκῶν. If now any person should accuse me of having written a long and tedious note, I plead guilty to the charge. But I am desirous to show by one example how much my readers are indebted to me, not for what I have said, but for what I have suppressed.

In confirmation of this, only consider, how many words I could have expended, if the passage of Aristophanes above cited, Pac. 627. Ἐν δίκῃ μὲν οὖν, ἐπει τοι τὴν κορώνεων γε μου Ἐξέκοψαν, ήν ἐγὼ φύτευσα κάξεθρεψάμην. Νὴ Δλ', ὃ μέλει, ἐνδίκως δῆτα γ' ἐπει κάμοι τὸν λίθον Ἐμβαλόντες ἔξεδιμον κυψέλην ἀπώλεσαν: if this passage, I repeat, I had quoted at length, and had heaped together all that might be said, indifferent whether to the purpose or not.

The troublesome word τὸν affecting equally the sense and the metre, Brunck's Ms. and the Ravenna rightly omit; the second Juntine edition had long ago omitted it. But Brunck has erred far from the truth in settling the verse. Read, transposing only the particle, Νὴ Δλ', ὃ μέλει, ἐνδίκως γε δῆτ' ἐπει κάμοι λίθον. But one thing still remains. For if the article τὸν affects the sense, so does the article τὴν above, as would also the addition of it below before ἔξεδιμον κυψέλην. Read therefore, ἐπει τοι καὶ κορώνεων γε μου. See what I

have said on Med. 675. and add an example from the Venetian Schol. Il. N. 513. ἐπει καὶ τοῦ Οἰνούδου ἔξεσπατε τὸ δόρυ καὶ τοῦ Ὀθρυνέως. But there also Townley's Ms. has ἐπει τοι καὶ τοῦ Οἰ. I might now expatiate largely on μέλε as being always a dissyllable, never a trisyllable in the Attics; on a dactyl never being admitted even by the Comic writers into trochaics, except in the case of proper names; lastly on the words ἔκμέδιμον, ἔξεδιμον, ἔξαμέδιμον. But, reader, I will spare you and your time." Porson.

1162. "συντίθεις Stobaeus, Lib. P. incorrectly from 1166. where συντίθεις is found in M." Porson.

1164. "ἀεὶ Stobaeus. Pierson on Mœris p. 231. has rightly determined that the penultima of this word is common. But lest any scurra or sycophanta should exult over the manes of Pierson, in assigning a penultima to a disyllable word, I will transcribe two passages from Latin Grammarians. M. Valerius Probus i. p. 1412, 21. Si vero prima verbi syllaba in penultimo loco fuerit, pro natura sui longa inventitur, UTINAM CLAMEM, UTINAM DONEM. 1414, 15. Persona prima penultimam syllabam in aliquibus verbis longam recipit, ut, DUCOR, CLAMOR; si tamen prima verbi syllaba fuerit. Priscian vi. p. 716, 21. Ideo assumit r, (mus) quia non poterat u vocalis penultima produci, vocali altera consequente." Porson.

δ δ' ἀεὶ ξυντυχῶν, whoever happens to associate with them, every one who associates with them. When ἀεὶ has this force it generally is situated between the article and a participle, perhaps always in prose writers. Herod. vi. 58. φάμενοι τὸν ὕστατον ἀεὶ ἀπογενόμενον βασιλήων, τοῦτον δὴ γενέσθαι κριστον. Thuc. ii. 11. ἀπὸ θεραπείας τῶν ἀεὶ προεστώτων. The Poets do not confine themselves to this order: Æsch. Prom. 973. θῶπτε τὸν κρατοῦντ' ἀεὶ, οὐ ποτὶ γενετη regnante, whoever happens to be in power. Eur. Hipp.

*εἰτ' αὖ πονηρὰ, τοὺς λόγους εἶναι σαθροὺς,  
καὶ μὴ δύνασθαι τάδικ' εὗ λέγειν ποτέ.*

116. Εἰ τὴν παροῦσαν κατθανεῖν πέλσεις  
ἰει Γυναιχ' ὑπέρ σου, for τὴν ἀεὶ παροῦ-  
ταν: see Monk's note. Cicero has imi-  
tated this Grecism, in *Verr.* 5, 12.  
*imnes Siciliae semper pratores.*

1165. *τοῖς σαυτοῦ κακοῖς*, in conse-  
quence of; see this use of the dat. in  
§17. 1149. It does not depend on  
τυνθεῖς, as Musgr. interprets. Comp.  
Eur. Protes. Fr. 3. "Οστις δὲ πάσας  
τυνθεῖς ψέγει λόγῳ Γυναικας ἔξης,  
τκαῖς ἐστι, κοὺ σοφός. Πολλῶν γάρ  
ὑπσῶν, τὴν μὲν εὐρήσεις κακὴν, Τὴν δ',  
ὅσπερ αὔτη, λῆμ' ἔχουσαν εὐγενές.

1166. "μέριψαι Stobæus in Grotius's  
edition, better μέριψῃ in the rest, at  
least in the first of Gesner, which I  
employ. But nearly half the MSS.  
have μέριψη, which is altogether intol-  
erable. *It is right to say μὴ μέριψου,*  
*μὴ μέριψῃ, but not right to say μὴ*  
*μέριψη.* A slight error in Aristoph.  
Av. 1533. *Τμεῖς δὲ μὴ σπένδησθε*, for  
*σπένδεσθε*, and in Eur. Iph. A. 1152.  
*μὴ κάμης λέγων*, for *μὴ κάμης*, has  
escaped all editors. With respect to  
μέριψαι, it is not decidedly a solecism,  
but of such rare occurrence, that  
Grammarians have noticed few similar  
instances, and those as very remarka-  
ble. *Μὴ ψεῦστον* Thesmoph. 877. is  
cited by Herodian p. 479. ed. Piers.  
Suidas v. *Ψεῦστον*, Schol. Vepet. II.  
Δ. 410. (where *μὴ ξύθεο*) Schol. Hec.  
225. and from thence Gregorius p. 7.  
*Μὴ νόμιστον* from Thugenides, an ob-  
scure comic writer, is cited by Photius  
and Suidas; from the Peleus of So-  
phocles by the St. Germain grammarian  
in Koen and Brunck. Observe now  
how one error begets another. Pierson  
on Maeris p. 344. " *Μὴ ψεῦστον, et*  
*similia, apud Aristophanem et So-*  
*phoclem sunt pluriua.*" The same  
remark he repeats on Herodian. And  
yet one instance only is found of  
this construction in Aristophanes, and  
only one in Sophocles. For the one  
which Koen has produced from Ari-  
stoph. Lysistr. 1033. amounts to no-  
thing. There Brunck has properly

edited from two MSS. *μὴ φιλήσης.*  
Another has *οὐ φιλήσεις*. Would you  
know, whence *φιλησον* originated? In  
the first Juntine edition 1515., the for-  
mer Basil, the Venetian of Zanetti,  
and others, is edited *μὴ φιλήσης toti-  
dem literis*, and this same reading  
Sigismundus Gelenius intended to keep  
in the second Basil edition. But the  
printer in expressing the final syllable  
by an abbreviation of this kind (s),  
which ought to represent ης, made use  
of a character so badly made, that  
unless looked at attentively, it may  
easily be taken for an accent turned the  
wrong way. But since a mark of the  
latter kind denotes ον, Æmilius Portus,  
a man of all others incompetent to the  
task that he undertook, corrected *φι-  
λησον*. Had he however looked at the  
word a little more carefully, and seen  
an accent placed on the penultima, he  
might have restored *φιλήσης* to the true  
reading." Porson.

1167. "I have restored, however  
corrupt it may be, the reading of Aldus,  
of all the MSS. and of Stobæus lxix. p.  
289. ed. Grot. Musgrave has edited  
*οὐδέν εἰσ'*, who is followed by Brunck:  
Beck al μὲν οὐκ. Perhaps this verse  
is sound, and we ought to read in the  
next, with Reiske, *τῶν καλῶν*. I leave  
to the reader his free choice of all  
these. [“ Choose none of them : the  
common reading is best : the sense is :  
*aliae invidia premuntur, cum sint in-  
nocentissimæ.* Eur. Med. 305. will il-  
lustrate this place.” Schæf.] The ob-  
jection of Hermann to Reiske's emen-  
dation is not without weight, that *καλὴ*  
can hardly be applied to a woman,  
unless in reference to her personal  
charms. [Hermann reads *αἱ δ' οὐκ ἐ-  
ἀριθμὸν τῶν κακῶν πεφύκαμεν.*] There-  
fore I now rather prefer to read, adopt-  
ing in part the conjecture of Musgrave,  
*πολλαὶ γάρ αἱ μὲν οὐδέν εἰσ' ἐπίφθονοι.*  
Transcribers often reject and often add  
pronouns without cause. Brunck has  
well restored *ἡμᾶς*, which had been left  
out, to Sophocles Electr. 1403. In-

σοφοὶ μὲν οὖν εἴσ’ οἱ τάδ’ ἡκριβωκότες,  
ἀλλ’ οὐ δύναιται ἀν διὰ τέλους εἶναι σοφοί,  
κακῶς δ’ ἀπώλονται· οὐ τις ἐξήλυξε πω.  
καὶ μοι τὸ μὲν σὸν ἄδε φροιμίοις ἔχει  
πρὸς τόνδε δ’ εἶμι, καὶ λόγοις ἀμείφομαι.  
ὅς φῆς, ‘Αχαιῶν τόνος ἀπαλλάσσων διπλοῦ,

1175

vernicius has badly edited from the Ravenna Ms. Aristoph. Nub. 1448. (1458.) Ἡμεῖς ποιοῦμεν ταῦθ’ ἐκάστοτε, δηταὶ δὲ Γνῶμεν, for ‘Ἄει ποιοῦμεν, as is evident from v. 1279. (1282.) of the same play, and from my note on Eur. Phoen. 1422. Neither is ἡμᾶς for ἄλλως above 487. in my opinion, to be despised.” Porson. Blomfield in his remarks on Matth. Gr. Gr. § 358. adduces this as an instance of a figure termed by the grammarian Lesbonax τὸ σχῆμα Ἀττικόν: in which the nominative is used for the gen., as in the following instances: Od. M. 73. οἱ δὲ δύο σκόπελοι, δὲ μὲν οὐρανὸν εὑρὸν ἴκανει. Thuc. i. 89. οἰκίαι αἱ μὲν πολλαὶ ἐπεπτώκεσσαν, διληγαὶ δὲ περιῆσαν. Virg. Aen. xii. 161. Interea reges, ingenti mole, Latinus Quadrijugo vehitur curru—Hinc pater Aeneas. But this line is not an example to the point, because the gen. ἡμῶν is given; the sentence is merely pleonastic: πολλαὶ, αἱ μὲν, αἱ δὲ being used for πολλαὶ μὲν, πολλαὶ δέ: cf. 1133. See Viger’s Idioms, i. 4. nn. 7. 8.

1168. εἰς for κατὰ, as Hermann remarks on Viger p. 597. ed. Lond. 1824. Cf. Hec. 782. Electr. 1054. οὐδὲ εἰς ἀριθμὸν τῶν ἡμῶν ἥκει λόγων.

1171. “χρήστ” ἔδρασε is cited by the Scholiast on Aristoph. Plut. 143. for the rule of accentuation. What he quotes on the same place, δεῖν’ ἀπτα, is from Ran. 956.” Porson. See the note on 768.

1172. σαθρὸς from σῆθω, *cribro*, *ad cribri modum rimosus*, as σαπρὸς from σῆπω. Schneider refers it to σῆς, σητὸς, a moth. Musgrave observes that it is applied properly to earthen vessels, which have a flaw in them: Plato Theat. p. 131. διακρούοντα, εἴτε ὅγιες,

εἴτε σαθρὸν φθέγγεται.

1174. There are indeed sophists who have laid down accurate rules for the attainment of this purpose.

1175. “δύνανται” Ald. and most MSS. δύναιται δὲ a Leyden MSS. on the authority of Valck. Hippol. 294. Thus in a verse of Eupolis in Harpocephal. v. Μεῖον, where MSS. give Δύναται δισπερ μειαγωγὸς ἐστιῶν, J. Gronovius has happily corrected, Δύναται δὲ.” Porson.

1176. “ἀπώλοντο κοῦτις” Aldus and most MSS. One (K.) but of very recent date, ἀπώλοντ’ οὗτις, which King, and after him, Musgrave and Brunck have edited. Yet Brunck prefers διλοντο, because forsooth he abjures the absurd canon respecting the non-omission of the augment. Nor is the manner of speaking more abrupt than above 653. 654.” Porson. The Scholiast cites Hesiod (Ἐργ. i. 215.) δικτὶ δ’ ὑπὲρ θύριος ισχει ‘Εσ τέλος ἔξελθοσσα.

1177. Paraphr. Καὶ τὸ μὲν πρὸς σὲ, ήτοι δὲ πρὸς σὲ λόγος, οὗτος μοι διάκειται ἐν προοιμίοις.

1179. “Ald. πῶς φῆς, and thus generally. But Brunck’s MS. and the Ms. Reg. Soc. as a various reading διφῆς, which I have received. A similar change in speaking occurs in Soph. Ed. Col. 1354. (δις γ’, δικάιωτε, σκῆπτρα καὶ θρόνους ἔχων.)” Porson. “Verbs signifying to deliver take a gen. of the thing. Herod. v. 62. τυράννων ἐλευθερώθησαν αἱ Ἀθῆναι. Eur. Hipp. 1467. σὲ τοῦδ’ ἐλευθερῶ φύνου, I clear you. Od. E. 397. ἀσπάσιον δὲ θρά τόν γε θεοὺς κακότητος ἔλυσαν. Hesiod. Th. 528. (Ἡρακλῆς Προμηθέα) ἐλύσατο δυσφροσυνῶν. Eur. Phoen. 1028. νόσου τήνδ’ ἀπαλλάξω χθόνα: and *passim*:

- 'Αγαμέμνονός θ' ἔκατι, παιδί ἐμὸν κτανεῖν. 1180  
 ἀλλ', ᾧ κάκιστε, πρῶτον, οὐποτ' ἂν φίλον  
 τὸ βάρβαρον γένοιτο ἀν "Ελλησιν γένος,  
 οὐτ' ἂν δύναιτο. τίνα δὲ καὶ σπεύδων χάριν  
 πρόθυμος ἦσθα; πότεροι κηδεύσων τινὰ,  
 ἢ ξυγγενῆς ὅν, ἢ τίν' αἰτίαν ἔχων; 1185  
 ἢ σῆς ἔμελλον γῆς τεμεῖν βλαστήματα,  
 πλεύσαντες αὖθις; τίνα δοκεῖς πείσειν τάδε;  
 ὁ χρυσὸς, εἰ βούλοιο τάληθῆ λέγειν,  
 ἔκτεινε τὸν ἐμὸν παῖδα, καὶ κέρδη τὰ σά.  
 ἐπεὶ δίδαξον τοῦτο πῶς, ὅτ' ηὔτύχει 1190  
 Τροία, πέριξ δὲ πύργος εἶχ' ἔτι πτόλιν,  
 ἔζη τε Πρίαμος, "Εκτορός τ' ἥνθει δόρυ,  
 τί δ' οὐ τότ', εἰπερ τῷδ' ἐβουλήθης χάριν  
 θέσθαι, τρέφων τὸν παῖδα, καν δόμοις ἔχων,  
 ἔκτεινας, ἢ ζῶντ' ἥλθεις Ἀργείοις ἄγων; 1195  
 ἀλλ' ἥνιχ' ἡμεῖς οὐκέτ' ἥμεν ἐν φόει,  
 καπνῷ δὲ ἐσήμαιν' ἀστυ πολεμίων ὕπο,

and with transposition, Hec. 1187  
 (=1179.) ὃς φῆς Ἀχαιῶν πόνου ἀπαλλάσσων διπλοῦν—παιδί ἐμὸν κτανεῖν,  
 for ἀπαλλάσσων Ἀχαιοὺς πόνου διτλοῦ." Matth. Gr. Gr. § 331. Cf. Hec. 375.

1180. ἔκατι. The Attics use the following Doric forms: Ἀθάνα, δαρδε, ἰκατι, κυναγδε, ποδαγδε, λοχαγδε, ξεναγδε, ὄπαδε, κραρε: see Porson Or. 26. 1323.

1187. "πείθω is found with two accus. Herod. i. 163. ὡς τοῦτο οὐκ ἐπειθε τοὺς Φωκαιέας. Xen. Hier. i. 16. ἵκενδ γ' οὐκ ἀν ἔτι πείσαις ἀνθρώπων οὐδένα, ὡς κ. τ. λ. Hence πείθεσθαι τι. Herod. viii. 81. Οἱ πλεῦνες τῶν στρατηγῶν οὐκ ἐπειθούστο τὰ ἔξαγγελθέντα. Thuc. ii. 21. διδ δὴ (eulg. δὲ) καὶ ἡ φυγὴ αὐτῷ (Πλειστοάκτι) ἐγένετο ἐκ Σπάρτης, δόξαντι χρήμασι πεισθῆναι τὴν δυναχώρησιν." Matth. Gr. Gr. § 413.

1190. "Aldus who in v. 18. above had edited ηὔτύχει, here and below 1210. has εὔτύχει." Porson.

1193. χάριν θέσθαι, to confer a favor: El. 61. ἐξέβαλέ μ' οἴκων, χάριτα τιθεμένη πόσει. In 887. we have the phrase δοῦναι χάριν.

1196. οὐκέτ' ἥμεν ἐν φάει, Paraphr. οὐκέτι ὑπήρχομεν ἐν εὐτυχίᾳ ἐν τῷ ξῆν: another gloss has οὐκέτ' ἐξώμεν, which is more correct: Hecuba alludes to Priam and the rest of her family. Εἶναι ἐν φάει is opposed to εἶναι ἐν Αἴδου. Thus above 166. οὐκέτι μοι Βίος ἀγαστὸς ἐν φάει. Eur. Phœn. 1295. ήν μὲν φθάσω Παιᾶς πρὸ λόγχης, δύμδε ἐν φάει βίος Θαυόνσι δ' αὐτοῖς ξυνθανοῦσα κείσομαι, where βίος ἐν φάει and ξυνθανοῦσα are opposed.

1197. "Thus Ald. Others have first καπνδ, then ἐσήμαιν', or ἐσήμην'." Porson. The better reading seems to be ἐσήμηνε, as in Heracl. 830. Ἐπεὶ δ'

ξένοι κατέκτας σὴν μολόντ' ἐφ' ἔστιαν;  
 πρὸς τοῖσδε νῦν ἀκουσον, ὡς φανεῖ κακός·  
 χρῆν σ', εἴπερ ἦσθα τοῖς Ἀχαιοῖσιν Φίλος,  
 τὸν χρυσὸν, ὃν φῆς οὐ σὸν, ἀλλὰ τοῦδ', ἔχειν,  
 δοῦναι φέροντα πενομένοις τε καὶ χρόνον  
 πολὺν πατρώας γῆς ἀπεξενωμένοις·  
 σὺ δ' οὐδὲ νῦν πω σῆς ἀπαλλάξαι χρέος  
 τολμᾶς, ἔχων δὲ καρτερεῖς ἔτ' ἐν δόμοις.  
 καὶ μὴν τρέφων μὲν, ὡς σε παῖδ' ἔχρην τρέφειν,

1200  
1205

ἔσθιμην' δρυιον Τυρσηνική Σάλπιγγι, which will illustrate the construction of our line: ἔσθιμηνε is impersonal: when a clear signal was given with the Tyrrhene trumpet: καπνῷ answers to σάλπιγγι: ἔσθιμηνε δὲ καπνῷ διστυ διδύ πολεμίων (*εἰναι*). This use of σημαίνω is frequent in Xenophon: e.g. Anab. iii. 4, 3. Ἐσθιμηνε τοῖς "Ελλησι τῇ σάλπιγγι: sometimes τῇ σάλπιγγι is omitted: *ibid.* ii. 2, 2. ἐπειδὰν δὲ σημήνῃ τῷ κέρατι ὡς ἀναπαύεσθαι, cum signum datum fuerit: and again i. 2, 17. ἐπεὶ ἔσάλπιγξε, προβαλλόμενοι τὰ διπλα ἐπήσαν: unless, as Elmsley suspects, this ἔσάλπιγξε originates in a gloss upon ἔσθιμηνε; as may be the case with the addition τῇ σάλπιγγι in the passage first quoted.

1199. πρὸς τοῖσδε, besides this. "φανῆς G. N, which being admitted, ὡς would be for ίνα." Porson.

1205. τολμᾶς, have the resolution. On the different senses of τολμάω, see Monk on Eur. Alc. 285. In general it corresponds to the Latin *sustineo*, Anglice to endure. Here it signifies to prevail upon yourself. Hom. Od. A. 172. οὐδὲ δν νίδν "Ἐτλη ἔσαντα ἰδεῖν, οὐδὲ προτιμούθησασθαι. Monk compares the Latin *possum*. Virg. Æn. ix. 481. tunc, illa senectæ Sera meæ requies, potuisti linquere solam, Crudelis? xi. 306. quos nulla fatigant Prælia, nec victi possunt absistere ferro.

ἔχων καρτερεῖς, you persist in keeping. "Verbs which express a continuance, διατελέω, διαγίγνομαι, διάγω,

have the verb of which they express the circumstance in the participle. Herod. i. 32. "Ος ἄν αὐτέων (τῶν ἀγαθῶν) πλεῖστα ἔχων διατελέη, continues to have. Xen. Apol. S. 3. οὐδὲν ἀδικεῖ διαγεγένημαι ποιῶν. Thuc. vii. 39. οἱ Συρακούσιοι ἐπὶ πολὺ διῆγον τῆς ἡμέρας πειρώμενοι ἀλλήλων. Thus also Il. I. 326. ήματα δ' αἰματθεντα διέπρησσον πολεμίζων. Eur. Or. 1678. ἡ δάμαρσε μυρίοις Πόνοις διδούσα δεῦρ' αἰεὶ διῆνυσε." Matth. Gr. Gr. § 552.

1206. "καὶ μὴν τρέφων μὲν παῖδα γ' ὡς σ' Ms. Reg. Soc. which would not be amiss, if others coincided. It is founded upon the reading of R. and M. παῖδ' ὡς σ' ἔχρην. Thus the order of the words would be more clear, neither would the particle be without force, since the Attics so frequently add γε after καὶ μὴν, οὐ μὴν, καίτοι, etc. but with something intervening. See my note on Phœn. 1638. Aristoph. Nub. 874. Καίτοι ταλάντου τοῦτ' ἔμαθεν 'Τπέρβολος. Thus almost all Ms. and Suidas v. Τάλαντον. But the same Suidas v. Ἀναπειστηρίαν has ἔμαθ. The Ravenna Ms. after καίτοι adds γε. Read therefore, τοῦτο γ' ἔμαθ 'Τπέρβολος. This particle is very often dropt, in no case oftener than after οὗτος and διδε. Brunck has rightly preferred τοῦτο γ' ἐπέτρεπον ποιεῖν in Plut. 1078. (1079.) In Nub. 192, he has rightly restored Οὗτοι γ' for Οὗτοι δ'; but a little previously 189. he has faultily edited τοῦτ' ἔτι φροντίζετε instead of τοῦτο γε φρ. At least he

σώσας τε τὸν ἔμὸν, εἰχες δὲν καλὸν κλέος.-

ἐν τοῖς κακοῖς γὰρ ἀγαθοὶ σαφέστατοι  
φίλοι· τὰ χρηστὰ δ' αὐθ' ἔκαστ' ἔχει φίλους.

εἰ δὲ ἐσπάνιζες χρημάτων, οὐδὲν πάνταχει,

1210

θησαυρὸς δὲν σοι παῖς ὑπῆρχ' οὐμὸς μέγας·

ιῦν δὲ οὐτ' ἔκεινον ἀνδρὲν ἔχεις σαυτῷ φίλου,

χρυσοῦ τὸ ὄνησις οἶχεται, παῖδες τε σοὶ,

αὐτὸς τε πράσσεις ὁδε. σοὶ δὲν ἔγαλ λέγω,

Ἄγαμεμνον, εἰ τῷδε ἀρκέσεις, κακὸς φανεῖ.

1215

οὐτ' εὔσεβη γὰρ, οὐτε πιστὸν οἷς ἔχειν,

οὐχ ὅσιον, οὐ δίκαιον εὖ δράσεις ξένον·

αὐτὸν δὲ χαίρειν τοῖς κακοῖς σε φήσομεν

τοιοῦτον ὄντα· δεσπότας δὲ οὐ λοιδορῶ.

ο. φεῦ, φεῦ· βροτοῖσιν ὡς τὰ χρηστὰ πράγματα 1220

χρηστῶν ἀφορμὰς ἐνδίδωστεντες λόγων.

γαμ. ἀχθεινὰ μέν μοι, τὰλλοτεια κρίνειν κακά·

ὅμως δὲν ἀνάγκη. καὶ γὰρ αἰσχύνην φέρει,

πρᾶγματις χέρας λαβόντεντες απάσασθαι τόδε.

ould have substituted *τοῦτό γ' ξτι*  
*μοτίζετε*, but the true reading is  
*ητογι*, which being corrupted at one  
time into *τοῦτό γε*, at another into  
*ητό τι*, has been the occasion of this  
infusion. In Soph. Aj. 969. the cor-  
rection, *τί δῆτα τοῦδε γ' ἐγγελφεν* θν  
τα; will, I think, be obvious to  
try one." Porson.

1208. Cf. Orest. 418. ὄνομα γὰρ,  
γεν δὲν ἔχουσιν οἱ φίλοι, Οἱ μὴ πτ  
ησι συμφορᾶς δυτες φίλοι. Ennius  
Cic. de Amic. 17. *Amicus certus*  
*re incerta cernitur.*

1209. Cf. Ovid Trist. i. 8, 5. Donec  
is felix, multos numerabis amicos.  
Nov. xix. 4. *wealth maketh many  
friends.*

1210. "Εἰ with the indic., and in  
the conclusion the optative, with ἀν-  
τ. when the condition contains a de-  
terminitely expressed case, and the

conclusion is accompanied by the ex-  
pression of a mere conjecture, or con-  
tains a consequence which is merely  
possible or probable." Matth. Gr. Gr.  
§ 524. In this case εἰ is equivalent to  
suppose. Thus Demosth. Olynth. I. Εἴ  
μὲν γὰρ ὑφ' ἡμῶν πεισθέντες ἀνείλοιτο  
τὸν πόλεμον, σφαλεροὶ σύμμαχοι καὶ  
μέχρι του ταῦτ' θν ἐγνωκότες ήσαν  
ἴσως: ibid. Εἴ γὰρ τὴν αὐτὴν παρειχό-  
μεθ' ἡμεῖς καὶ ὑπὲρ ἡμῶν αὐτῶν προθυ-  
μίαν, ήνπερ ὑπὲρ τῆς Εὐβοέων σωτη-  
ρίας, εἴχετεντες ἀν 'Αμφίπολιν τότε.

1220. Dr. Brasse on Soph. (Ed. C.  
306. 954. has remarked that the in-  
terjection φεῦ, φεῦ, is not confined to  
sorrow; but is used to indicate also  
surprise, wonder, triumph, or admira-  
tion. Here it expresses surprise that  
Hecuba should have such powerful  
arguments in defence of an atrocious  
act.

εμοὶ δ', οὐ εἰδῆς, οὐτὲ ἐμὴν δοκεῖς χάριν,  
οὐτὲ οὖν Ἀχαιῶν, ἀνδρὸς ἀποκτεῖναι ξένου,  
ἀλλ' ὡς ἔχης τὸν χρυσὸν ἐν δόμοισι σοῖς·  
τέγεις δὲ σαυτῷ πρόσφορ', ἐν κακοῖσιν ὦν.  
τάχ' οὖν παρ' ὑμῖν ράδιον ξενοκτονεῖν·

ἡμῖν δέ γ' αἰσχυρὸν τοῖσιν "Ελλησιν τόδε.  
πῶς οὖν σε κρίνας μὴ ἀδικεῖν φύγω φόγον;  
οὐκ ἂν δυναίμην. ἀλλ' ἐπεὶ τὰ μὴ καλὰ  
πράσσειν ἐτόλμας, τλῆθι καὶ τὰ μὴ φίλα.

Πο. οἴμοι, γυναικὸς, ὡς ἔοιχ', ἡσσώμενος  
δούλης, ὑφέξω τοῖς κακίοσιν δίκην.

Αγαμ. οὐκον δικαίως, εἴπερ εἰργάσω κακά;

Πο. οἴμοι τέκνων τῶνδ', δημάστων τ' ἐμῶν, τάλας.

1225

1230

1235

1229. A very opposite character is attributed to them. "The barbarian Thracians, enemies of science and useful industry, votaries of the horrid imaginary deities of war and rapine, held, in opposition to the Greeks, principles of the purest morality and humanity, and carried them in practice even to excess. 'Charidemus knew,' says the same great orator (Demosthenes) who has reported with complacency the murder of Cotys, and the honors granted by the Athenians to his assassins, 'that, had Miltocythes been surrendered to Kersobleptes, his life would have been secure: because the law of the Thracians forbids to kill one another. The Thracians, it appears, not only abhorred that flagitious and base assassination, so familiar among the most polished of the Greeks, but all killing of those who had been once admitted to friendship; so that even treason against the state did not, in their idea, justify capital punishment.'" Mitford's Hist. of Greece, Vol. vii. p. 418.

1231. μὴ ἀδικεῖν, not μὴ ἀδικεῖν. Elmsley in Eur. Heracl. 460. writes μὴ ἀμαθεῖ: his note is worthy of attention: "Quæ hic μὴ ἀμαθεῖ habent

editiones omnes, infra v. 882. μὴ ἀποτίσασθαι plene scriptum exhibent. Pronuntiandum puto, μὰμαθεῖ, μὰποτίσασθαι. Signum elisionis in his locum habere non debet. Nullam enim rocam in initio vocis elidunt Attici nisi E, eamque tantum in certis quibusdam vocibus. Μὴ ἀδικεῖν plene scriptum habet Aldus in Hec. 1231. μὴ ἄντι Androm. 809. μὴ ἀδικεῖ Cycl. 271. μὴ ἀποδέξηται Hel. 838. μὴ ἀποδώσω ibid. 1017. Talia in codd. plerumque plene scripta exhiberi auctor est Valckenarius ad Hippol. 996."

1236. "Beck attributes this line to Hecuba. Aldus οὐκοῦν. To Hecuba also it is given by the Scholiast of Homer, in Townley's Ms., if the reading is correct, Il. N. 154. δεῖ συναπτεῖντος, ἀντὶ τοῦ ἐπει· ὡς τὸ χρή δεῖ σοφεῖς πέφυκας· καὶ δὲ Εὑριπίδης οὐκ οὐντεῖ εἰργασται τάδε. — But εἰργασται must be read; with respect to τάδε I do not decide. We may observe by the way that χρή in Phœn. 84. is defended by this scholium." Porson. δεῖ for ἐπει occurs in Med. 766. τι δῆτ' ἔχρησι λέξον, εἰ θέμις κλίνειν. Cf. 784. above

1238. "Ald. and edd. τι δαί με. MSS. give τι δέ ζει, or τι δέ με: τι δέ με Brunck. Some editors add τοῦ be-

- Ex. ἀλγεῖς τί δ' ἡμᾶς; παιδὸς οὐκ ἀλγεῖν δοκεῖς;  
 Po. χαίρεις ιβρίζουσ' εἰς ἔμ', ὃ πανοῦργε σύ.  
 Ex. οὐ γάρ με χαίρειν χρὴ, σὲ τιμωρουμένην; 1240  
 Po. ἀλλ' οὐ τάχ', ἥντις ἀν σε ποντία νοτὶς—  
 Ex. μᾶν ναυστολήσῃ γῆς ὄρους Ἐλληνίδος;  
 Po. κρύψῃ μὲν οὖν πεσοῦσαν ἐκ καρχησίων.  
 Ex. πρὸς τοῦ βιαίων τυγχάνουσαν ἀλμάτων;  
 Po. αὐτὴ πρὸς ιστὸν ναὸς ἀμβήσει ποδί. 1245  
 Ex. ὑπαπτέροις νάτοισιν, ἢ ποίω τρόπῳ;  
 Po. κύων γενήσει πύρσ' ἔχουσα δέργυματα.  
 Ex. πῶς δ' οἵσθα μορφῆς τῆς ἐμῆς μετάστασιν;  
 Po. ὁ Θρηξὶ μάντις εἶπε Διόνυσος τάδε.  
 Ex. σοὶ δ' οὐκ ἔχρησεν οὐδὲν ἀν ἔχεις κακῶν; 1250  
 Po. οὐ γάρ ποτ' ἀν σύ μ' εἴλεις ὡδε σὺν δόλῳ.  
 Ex. θανοῦσα δ' ἡ Ζωσ' ἐνθάδ' ἐκπλήσω βίον;

fore παιδὸς. Aristophanes in Julius Pollux vii. 13. εἴ μοι κράτιστὸν ἔστιν εἰς τὸ Θησεῖον δραμεῖν, 'Εκεῖ δ' ἔως ἀν πρᾶσιν εὑρωμεν, μένειν. Erase ἔστιν, and read with Brunck ἡμῖν for εἴ μοι. In this play 386. over ἡμᾶς the Ms. J. has ἀντὶ τοῦ ἔμε, and C. in the same ink ἔμε. You see therefore how easily they change places. On the contrary in Soph. Ed. T. 847. Triclinius, through ignorance of the metre, has thrust in εἰς ἡμᾶς βέπον. 'Εμὲ, which the old editions of the Tragedian have, as well as three editions of Suidas v. Μούβζωνος, Portus and Kuster have altered." Porson. "I would point the line thus: τί δ'; ἡμᾶς παιδὸς—; τί δέ; is frequently put absolutely, when another interrogative follows. Orest. 1629. τὰμὰ δ' οὐχὶ τλήμονα;" Schaeſ.

1247. "The same prophecy had been given elsewhere by Euripides, who is quoted by Plutarch *de Is. et Osir.* p. 379. E. 'Εκάτης ἄγαλμα φωσφόρου τῶν ξετει. He is ridiculed by Aristophanes in Eustathius on Od. Γ. p. 1467, 36=127, 17. καὶ κύων ἀκράχο-  
λος 'Εκάτης ἄγαλμα φωσφόρου γενήσο-  
Eurip. Hec.

μαι." Porson. Ovid's account of Hecuba's transformation is different; Met. xiii. 565. Clade sui Thracum gens irritata tyranni Troada telorum lapidumque incessere jactu Cœpit: at hæc missum rauco cum murmure saxum Morsibus insequitur: rictuque in verba parato Latravit, conata loqui: locus extat, et ex re Nomen habet, viz. Cynossema. Cic. Tusc. iii. Hecubam autem putant, propter animi acerbitatem quandam et rabiem, fangi in canem esse conversam.

1249. Herodotus vii. 111. mentions an oracle of Bacchus among the Satrae, a people of Thrace. Comp. Eur. Bacch. 294. Μάντις δ' δ δαίμων δδε· τὸ γὰρ βακχεύσιμον Καὶ τὸ μανιῶδες, μαντικὴν πολλὴν ἔχει. Cf. Orest. 357. δ ναυτίλοισι μάντις.

1251. Οὐ γὰρ κ. τ. λ. The Paraphrast well supplies: οὐκ ἔχρησε δηλούντι, οὐποτε γὰρ κ. τ. λ. An ellipse of a sentence is very frequent before γάρ: thus above 1240. χαίρω is to be understood.

1252. "βίον Ald. and MSS. which is evidently wrong: Brunck and Ammon

τὸ θῆλυ συνθεὶς ὁδε πᾶν μέμψη γένος.  
πολλαὶ γὰρ ἡμῶν, αἱ μὲν σῖστις ἐπίφθονοι,

sages of Sophocles' Philoctetes. The former is 196. Οὐκ ἔστιν δπως οὐ θεῶν μελέτη. Thus commonly. Aldus, and, I believe, most of the MSS. οὐκ ἔσθ δπως οὐ θεῶν του μ. Read, οὐκ ἔσθ ἀσ οὐ θεῶν του μ. The more rare form has been changed into the common one. Antig. 750. Ταύτην ποτ' οὐκ ἔσθ ἀσ ἦτι ξώσαν γαμεῖς. The other passage occurs in Philoct. 203. Φωτὸς ξύντροφος, ὡς τειρομένου. Brunck, supposing this line to be an anapestic, wished to correct the antistrophe according to the same system, by cutting off ἀσ. But a legitimate anapestic does not admit the hiatus which exists after τειρομένου. The reading should be τειρομένου του. The line consists of a spondee, two choriambae (-υ-) and a catalectic syllable, such as A.J. 628. 640. Philoct. 710. Πλὴν ἐξ ὀκυβόλων εἴποτε τόξων, 722. Ὁσ νιν ποντοπόρῳ δούρατι, πλήθει. Thus these verses ought to be divided. Similar ones are OEd. C. 696. 701. 703. 709. 714. 716. Aristoph. Eq. 556. 557. 586. 587. Some verses of Epicharmus are cited by Cornutus c. 14. p. 161. which Eudocia, in Villoison's *Anecdota Græca*, T. i. p. 295. copying Cornutus *de Musis*, found already corrupted. But by the assistance of MSS. they may very easily be in part corrected; Αἵτε τι ξῆτει σοφύν τις, νυκτὸς ἐνθυμητέον, Καὶ, Πάντα τὰ σπουδαῖα νυκτὸς μᾶλλον ἔξευρόσκεται. Τῆς is edited for τις. The same fault has slightly corrupted a passage of Philemon p. 356. (c.v. p. 441. ed. Grot.) Πολλάκις ἔχων τις οὐδὲ τάναγκαῖα νῦν, Αὔριον ἐπλούτησ', ὥστε χάτέρους τρέφειν. Θησαυρὸν εὑρὼν σῆμερον, τῆς αὔριον "Απαντά τὰκ τῆς οἰκίας ἀπώλεσεν. Who does not see that we ought to read σῆμερὸν τις, αὔριον? In the same page (cviii. p. 453.) a verse is read much less sound, 'Απόλωλεν, ἐν ἔαυτῷ ἐὰν τοῦτο σκοπῆ, which Bentley in vain attempted to correct.

Read, 'Απόλωλεν, ἐν ἔαυτῷ τις οὐ τοῦτο σκοπῆ.

Neither is the change of position a good reason for supposing the pronoun to be spurious. A fragment of the second Thesmophoriazusæ of Aristophanes is extant in Athen. iii. p. 104. Ε. Ἰχθὺς τις ἐάνηται, η σηπίδιον, Η τῶν πλατειῶν καρίδων, η πουλύπονος; the first line of which is thus cited in vii. p. 324. B. Ἰχθὺς ἐάνηται τις. Is τις in that instance spurious, because it changes its position? In the first line Brunck badly introduces the singular ἵχθυς, in the second with no better success interpolates τις before καρίδων. For κάριδος, although it sometimes shortens the second syllable, always lengthens the first. Aristophanes Acharn. 568. Εἴτ' ἔστι τις ταξίαρχος, η στρατηγὺς, η τειχομάχος ἀνήρ, βοηθοσάτω τις ἀνύσας. Thus former editions. But the MSS. of Brunck and Invernizius, εἴτε τις ἔστι. Either therefore we must expunge the former τις because its position is doubtful, or the second, because it is badly repeated. By no means. Again, Aristophanes Thesm. 543. εἰ μὲν οὖν τις ἔστιν εἰ δὲ μὴ, αὐταὶ Ημεῖς γε καὶ τὰ δουλάρια, τέφραν ποθὲν λαβοῦσσαι. This passage is cited by the Venetian Scholiast on Il. A. 137. as an example of the Attic ἀνανταπόδοτον, in this order: ἔστι τις: in which Townley's Ms. coincides. Yet whoever should dispute the common reading on that account, must have a strong propensity towards innovation. Aristophanes Av. 1328. Πάνυ γὰρ βραδύς τις ἔστιν ὄσπερ δνος. This ought to be an anapestic line, corresponding to 1316. For the lines 1313—1334. should be divided into Strophe and Antistrophe, and the second should be read thus, Καλοῖ τις ἀνθρώπων, the particle being rejected; in the first of the Antistrophe πτερύγων should be substituted, in the second αδ γ' should be erased, and in the conclusion the

αἰ δ' εἰς ἀριθμὸν τῶν κακῶν πεφύκαμεν.

Ex. Ἀγάμεμνον, ἀνθρώποισιν οὐκ ἔχει ποτὲ

lines 1323, 1324. should be repeated. Brunck's *membranæ* and the Ravenna Ms. omit both *ἀν* and *αδ γ'*. If you choose to retain *καλεῖ* with the latter and editions, instead of δ' *ἀν* you must read δὴ in the first line. But how is v. 1328. to become anapestic? By the transposition of these same words: which in the examples adduced above has had no effect upon the metre, but in this instance is injurious to it. We must read therefore, Πάνυ γὰρ βραδύς ἐστί τις, ὥσπερ δύος.

Lastly, some perhaps may think λέγων ἐστὶν more elegant than λέγει. Its elegance consists principally in variety: and in proportion as this object is attained, is the pleasure which a sentence affords to the mind and the ear. But this variation does not appear to me to possess any degree of elegance so refined and peculiar, as that a copyist of a little more learning than usual might not substitute it for something else. By this parallel example I may illustrate that point which I promised to notice in the note on 1141. A participle joined to a verb without a conjunction, is more elegant than two verbs united by a conjunction. Rightly therefore, I think, have I edited with Brunck, v. 568. *κρύπτουσα* for *κρύπτειν τε*: rightly also has Brunck given from a Ms. in Aristoph. Nub. 1414. *τύπτοντα* for *τύπτειν τε*: whence in Aesch. Pers. 1059. must be read, Καὶ στέρν' ἀράσσων ἐπιβόλα τὸ Μύσιον. Aristoph. Pac. 405. Ἡ γὰρ Σελήνη, χῶ πανοῦργος "Ἡλιος, Τμῆν ἐπιβούλεύοντι πολὺν ἥδη χρόνον, Τοῖς βαρβάροισι προδίδοτον τὴν Ἑλλάδα. Since there is no reason why the sentence should remain ἀσύνδετος, you may conjecture either *τοῖς βαρβάροις τε*, or *προδίδονται*, to be governed by ἐπιβούλεύοντι, a construction of which Aristophanes himself affords an instance, Plut. 1112. others are supplied by H. Stephens Th. G. L. T. i. p. 770. F. and Hemsterhusius on Lucian Deor. Dial. xxi. 2. p. 268. But the reading

of the Ravenna Ms. with a slight alteration will be genuine, ἐπιβούλεύοντε. And yet this idiom was not so strange to the copyists, but that sometimes they introduced it into the text in violation of metre; as Acharn. 1145. Σοὶ δὲ ῥιγῶντι προφυλάττειν, and Pac. 628. ήν ἄγω φυτεύσας ἐξεθρεψάμην: the first of these errors MSS. remove, the other is corrected by Dawes: Σοὶ δὲ ῥιγῶν καὶ προφυλάττειν: ήν ἄγω φύτευσα κάξεθρεψάμην. I have myself edited in Hec. 662. κούκέτ' εἰ βλέπουσα φῶς, where Lib. P. has κούκέτι βλέπεις φάος. If any one should object to this, I will reply, that I was unwilling to alter the old reading on the authority of a single Ms.; otherwise, if φάος had once been changed to φῶς, it was as easy for the common reading to originate from κούκέτι βλέπεις φῶς, as that from the common reading. For this form of expression is obvious enough not only in the tragic, but in the comic writers, in the Attics, in writers of every kind and age. In collecting instances, care must be taken to avoid both εἰ δώσων Hec. 577. and similar expressions, where εἰ is *ibis*, not *es*, and also κτείνεις γένη, προδόντες γένη, which are of a different class. It also sometimes happens, that these expressions are accidentally interchanged. In Plato's Politicus p. 38. for ξυμβαίνη the Scholiast affords a various reading ξυμβάνῃ. But how easily, where the difference was so small, might one supplant the other! Over ἀνεστήκει Aristoph. Plut. 738. one of Brunck's MSS. has written ἀνεστηκὼς ήν. The Scholiast on Plato p. 74. first cites the Homeric phrase ἡὲ ἐκῶν μεθίεις, and then adds paraphrastically, καὶ ἔστιν δὲ τοιοῦτος ἐκῶν μεθίων, καὶ μὴ προσέχων τὸν νοῦν. Iarchus in Philostratus V. A. iii. 47. says τοὺς Πυγμαλούς οἴκειν μὲν ὑπογείους, κεῖσθαι δὲ ὑπὲρ τὸν Γάγγην, ζῶντας τρόπον, θεοὺς πᾶσιν εἴρηται. This passage Eusebius c. Hierocl. cap. 22. thus again quotes: περὶ μὲν τῶν Πυγμαλῶν,

τῶν ποιημάτων τὴν γλῶσσαν ἴσχύειν πλέον. 1170  
 ἀλλ' εἴτε χρήστ' ἔδρασε, χρήστ' ἔδει λέγειν.

ὡς δρα εἰν οἰκοῦντες μὲν ὑπόγειοι,  
 διατρίβοντες δὲ ὑπὸ τὸν Γάγγην ποτα-  
 μὸν ξῶντες. (Where ὑπὲρ, it seems,  
 must be read instead of ὑπὸ, and after  
 ξῶντες must be added, τρόπον, οὐ  
 πᾶσιν ἔργηται.) Yet who will consider  
 that Eusebius has restored an Atticism  
 which had been lost through Philostratus?  
 Hence I think that in the verse  
 before us first πάλιν escaped, then, that  
 some one, to make up the metre,  
 lengthened λέγει into λέγων ἔστι.  
 Something similar is the circumstance,  
 that in Orest. 1542. the transcriber of  
 the Harleian Ms. having mistaken εἰ for  
 εἶ changed δοκεῖς into δοκῶν. If now  
 any person should accuse me of having  
 written a long and tedious note, I  
 plead guilty to the charge. But I am  
 desirous to show by one example how  
 much my readers are indebted to me,  
 not for what I have said, but for what  
 I have suppressed.

In confirmation of this, only con-  
 sider, how many words I could have  
 expended, if the passage of Aristophanes  
 above cited, Pac. 627. Ἐν δίκῃ  
 μὲν οὖν, ἐπει τοι τὴν κορώνεων γε μου  
 Ἐξέκοφαν, θη ἐγώ φύτευσα κάξεθρε-  
 ψάμην. Νὴ Δλ', ὡ μέλε', ἐνδίκως δῆτα  
 γ' ἐπει κάμον τὸν λίθον Ἐμβαλόντες  
 ἔξμεδιμον κυψέλην ἀπώλεσαν: if this  
 passage, I repeat, I had quoted at  
 length, and had heaped together all  
 that might be said, indifferent whe-  
 ther to the purpose or not.

The troublesome word τὸν affecting  
 equally the sense and the metre,  
 Brunck's Ms. and the Ravenna  
 rightly omit; the second Juntine edi-  
 tion had long ago omitted it. But  
 Brunck has erred far from the truth in  
 settling the verse. Read, transposing  
 only the particle, Νὴ Δλ', ὡ μέλε', ἐν-  
 δίκως γε δῆτ' ἐπει κάμον λίθον. But  
 one thing still remains. For if the  
 article τὸν affects the sense, so does  
 the article τὴν above, as would also  
 the addition of it below before ἔξμέ-  
 διμον κυψέλην. Read therefore, ἐπει  
 τοι καὶ κορώνεων γε μου. See what I

have said on Med. 675. and add an  
 example from the Venetian Schol. II.  
 N. 513. ἐπει καὶ τοῦ Οἰνομάου ἔξεπασε  
 τὸ δόρυ καὶ τοῦ Ὄθρουνέως. But there  
 also Townley's Ms. has ἐπει τοι καὶ τοῦ  
 Οι. I might now expatiate largely  
 on μέλε as being always a dissyllable,  
 never a trisyllable in the Attics; on a  
 dactyl never being admitted even by  
 the Comic writers into trochaics, ex-  
 cept in the case of proper names; lastly  
 on the words ἔκμεδιμον, ἔξμεδιμον,  
 ἔξαμεδιμον. But, reader, I will spare  
 you and your time." Porson.

1162. "συντιθεὶς Stobæus, Lib. P.  
 incorrectly from 1166. where συντιθεὶς  
 is found in M." Porson.

1164. "ἀεὶ Stobæus. Pierson on  
 Mœris p. 231. has rightly determined  
 that the penultima of this word is com-  
 mon. But lest any scurra or syc-  
 phanta should exult over the manes of  
 Pierson, in assigning a penultima to a  
 disyllable word, I will transcribe two  
 passages from Latin Grammarians. M.  
 Valerius Probus i. p. 1412, 21. Si  
 vero prima verbi syllaba in penultimo  
 loco fuerit, pro natura sui longa inven-  
 nitur, UTINAM CLAMEM, UTINAM DO-  
 NEM. 1414, 15. Persona prima pe-  
 nultimam syllabam in aliquibus verbis  
 longam recipit, ut, DUCOR, CLAMOR;  
 si tamen prima verbi syllaba fuerit.  
 Priscian vi. p. 716, 21. Ideo assumit  
 r, (mus) quia non poterat uocalis pe-  
 nultima produci, vocali altera conse-  
 quente." Porson.

δ δ' ἀεὶ ξυντυχῶν, whoever happens  
 to associate with them, every one who  
 associates with them. When ἀεὶ has  
 this force it generally is situated be-  
 tween the article and a participle, per-  
 haps always in prose writers. Herod.  
 vi. 58. φάμενοι τὸν ὑστατὸν ἀεὶ ἀπογε-  
 νόμενον βασιλήων, τοῦτον δὴ γενέσθαι  
 κριστον. Thuc. ii. 11. ἀπὸ θεραπείας  
 τῶν ἀεὶ προεστώτων. The Poets do  
 not confine themselves to this order:  
 Æsch. Prom. 973. θῶπτε τὸν κρατοῦντ'  
 ἀεὶ, unumquemque regnante, whoever  
 happens to be in power. Eur. Hipp.

εἴτ' αὖ πονηρὰ, τοὺς λόγους εἶναι σαθροὺς,  
καὶ μὴ δύνασθαι τἄδικ' εὗ λέγειν ποτέ.

116. Εἰ τὴν παροῦσαν κατθανεῖν πείσεις  
ἢ Γυναικί' ὑπέρ σου, for τὴν ἀεὶ παροῦ-  
ταν: see Monk's note. Cicero has imi-  
tated this Grecism, in Verr. 5, 12.  
*omnes Sicilie semper pratores.*

1165. τοῖς σαυτοῦ κακοῖς, in conse-  
quence of; see this use of the dat. in  
517. 1149. It does not depend on  
συνθετις, as Musgr. interprets. Comp.  
Eur. Protes. Fr. 3. "Οστις δὲ πάσας  
συντιθετις ψέγει λόγῳ Γυναικας ἔξης,  
σκαῖος ἐστι, κοὐ σοφός. Πολλῶν γάρ  
οὐσῶν, τὴν μὲν εὑρήσεις κακὴν, Τὴν δ',  
ῶσπερ αὔτη, λῆμ' ἔχουσαν εὐγενές.

1166. "μέμψαι Stobæus in Grotius's  
edition, better μέμψῃ in the rest, at  
least in the first of Gesner, which I  
employ. But nearly half the Mss.  
have μέμψῃ, which is altogether intol-  
erable. It is right to say μὴ μέμφου,  
μὴ μέμψῃ, but not right to say μὴ  
μέμψῃ. A slight error in Aristoph.  
Av. 1533. Τμεῖς δὲ μὴ σπένδησθε, for  
σπένδεσθε, and in Eur. Iph. A. 1152.  
μὴ κάμης λέγων, for μὴ κάμης, has  
escaped all editors. With respect to  
μέμψαι, it is not decidedly a solecism,  
but of such rare occurrence, that  
Grammarians have noticed few similar  
instances, and those as very remarka-  
ble. Μὴ ψεῦσον Thesmoph. 877. is  
cited by Herodian p. 479. ed. Piers.  
Suidas v. Ψεῦσον, Schol. Venet. II.  
Δ. 410. (where μὴ ἔνθεο) Schol. Hec.  
225. and from thence Gregorius p. 7.  
Μὴ νόμισον from Thugenides, an ob-  
scure comic writer, is cited by Photius  
and Suidas; from the Peleus of So-  
phocles by the St. Germain grammarian  
in Koen and Brunck. Observe now  
how one error begets another. Pierson  
on Mœris p. 344. "Μὴ ψεῦσον, et  
similia, apud Aristophanem et So-  
phoclem sunt plurima." The same  
remark he repeats on Herodian. And  
yet one instance only is found of  
this construction in Aristophanes, and  
only one in Sophocles. For the one  
which Koen has produced from Ari-  
stoph. Lysistr. 1033. amounts to no-  
thing. There Brunck has properly

edited from two Mss. μὴ φιλήσῃς.  
Another has οὐ φιλήσεις. Would you  
know, whence φίλησον originated? In  
the first Juntine edition 1515., the for-  
mer Basil, the Venetian of Zanetti,  
and others, is edited μὴ φιλήσῃς *toti-  
dem literis*, and this same reading  
Sigismundus Gelenius intended to keep  
in the second Basil edition. But the  
printer in expressing the final syllable  
by an abbreviation of this kind (s),  
which ought to represent ης, made use  
of a character so badly made, that  
unless looked at attentively, it may  
easily be taken for an accent turned the  
wrong way. But since a mark of the  
latter kind denotes ον, AEmilius Portus,  
a man of all others incompetent to the  
task that he undertook, corrected φί-  
λησον. Had he however looked at the  
word a little more carefully, and seen  
an accent placed on the penultima, he  
might have restored φιλήσῃς to the true  
reading." Porson.

1167. "I have restored, however  
corrupt it may be, the reading of Aldus,  
of all the Mss. and of Stobæus lxix. p.  
289. ed. Grot. Musgrave has edited  
οὐδέν εἰσ', who is followed by Brunck:  
Beck αἱ μὲν οὐκ. Perhaps this verse  
is sound, and we ought to read in the  
next, with Reiske, τῶν καλῶν. I leave  
to the reader his free choice of all  
these. [“ Choose none of them: the  
common reading is best: the sense is:  
*aliæ inridia premuntur, cum sint in-  
nocentissimæ.* Eur. Med. 305. will il-  
lustrate this place.” Schæf.] The ob-  
jection of Hermann to Reiske's emen-  
dation is not without weight, that καλὴ<sup>η</sup>  
can hardly be applied to a woman,  
unless in reference to her personal  
charms. [Hermann reads αἱ δ' οὐκ ἐ<sup>ς</sup>  
ἀριθμὸν τῶν κακῶν πεφύκαμεν.] There-  
fore I now rather prefer to read, adopt-  
ing in part the conjecture of Musgrave,  
πολλαὶ γάρ αἱ μὲν οὐδέν εἰσ' ἐπίφθονοι.  
Transcribers often reject and often add  
pronouns without cause. Brunck has  
well restored ήμᾶς, which had been left  
out, to Sophocles Electr. 1403. In-

σοφοὶ μὲν οὖν εἴσ' οἱ τάδε ἡκριβωκότες,  
ἀλλ' οὐ δύναντ' ἀν διὰ τέλους εἶναι σοφοί, 1175  
κακῶς δ' ἀπάλοντ'. οὐ τις ἐξήλυξε πω.  
καὶ μοι τὸ μὲν σὸν ἄδε φροιμίοις ἔχει·  
πρὸς τόνδε δ' εἴμι, καὶ λόγοις ἀμείφομαι.  
ὅς φῆς, Ἀχαιῶν πόρου ἀπαλλάσσων διπλοῦν,

vernizius has badly edited from the Ravenna Ms. Aristoph. Nub. 1448. (1458.) 'Ημεῖς ποιοῦμεν ταῦθ' ἑκάστοθ', δυτιν' ἀν Γνῶμεν, for 'Αεὶ ποιοῦμεν, as is evident from v. 1279. (1282.) of the same play, and from my note on Eur. Phoen. 1422. Neither is ἡμᾶς for ἀλλῶς above 487. in my opinion, to be despised." Porson. Blomfield in his remarks on Matth. Gr. Gr. § 358. ad. duces this as an instance of a figure termed by the grammarian Lesbonax τὸ σχῆμα Ἀττικὸν: in which the nominative is used for the gen., as in the following instances: Od. M. 73. οἱ δὲ δύω σκύπελοι, δὲ μὲν οὐρανὸν εὐρὸν ἱκάνει. Thuc. i. 89. οἰκλαὶ αἱ μὲν πολλαὶ ἐπεπτώκεσσαν, ὀλίγαι δὲ περιῆσσαν. Virg. Æn. xii. 161. Interea reges, ingenti mole, Latinus Quadrijugo vehitur currū—Hinc pater Æneas. But this line is not an example to the point, because the gen. ἡμῶν is given; the sentence is merely pleonastic: πολλαὶ, αἱ μὲν, αἱ δὲ being used for πολλαὶ μὲν, πολλαὶ δέ: cf. 1133. See Viger's Idioms, i. 4. nn. 7. 8.

1168. *eis* for *κατὰ*, as Hermann remarks on Viger p. 597. ed. Lond. 1824. Cf. Hec. 782. Electr. 1054. οὐδὲ *eis* ἀριθμὸν τῶν ἐμῶν ἔκει λόγων.

1171. "χρήστ' ἔδρασε is cited by the Scholiast on Aristoph. Plut. 143. for the rule of accentuation. What he quotes on the same place, δεῖν' ἀττα, is from Ran. 956." Porson. See the note on 768.

1172. *σαθρὸς* from *σήθω*, *cribro*, *ad cribri modum rimosus*, as *σαπρὸς* from *σήπω*. Schneider refers it to *σῆς*, *σητὸς*, *a moth*. Musgrave observes that it is applied properly to earthen vessels, which have a flaw in them: Plato Theæt. p. 131. διακρούοντα, εἴτε ὄγιες,

εἴτε σαθρὸν φθέγγεται.

1174. There are indeed sophists who have laid down accurate rules for the attainment of this purpose.

1175. "δύνανται Ald. and most MSS. δύναντ' ἀν a Leyden MSS. on the authority of Valck. Hippol. 294. Thus in a verse of Eupolis in Harpoecration v. Μείον, where MSS. give Δύναται ϕστερ μειαγωγὸς ἐστιῶν, J. Gronovius has happily corrected, Δύναντ' ἀν." Porson.

1176. "ἀπάλοντο κοῦτις Aldus and most MSS. One (K.) but of very recent date, ἀπάλοντ' οὐτις, which King, and after him, Musgrave and Brunck have edited. Yet Brunck prefers ὄλοντο, because forsooth he abjures the absurd canon respecting the non-omission of the augment. Nor is the manner of speaking more abrupt than above 653. 654." Porson. The Scholiast cites Hesiod ('Erg. i. 215.) δίκη δ' ὑπὲρ θύριος ἴσχει 'Εσ τέλος ἐξελθοῦσα.

1177. Paraphr. Καὶ τὸ μὲν πρὸς σὲ, ἥτοι δὲ πρὸς σὲ λόγος, οὐτως μοι διάκειται ἐν προοιμίοις.

1179. "Ald. πῶς φῆς, and thus generally. But Brunck's Ms. and the Ms. Reg. Soc. as a various reading δι φῆς, which I have received. A similar change in speaking occurs in Soph. Oed. Col. 1354. (δι γ', ὁ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων.)" Porson. "Verbs signifying to deliver take a gen. of the thing. Herod. v. 62. τυράννων ἐλευθεράθησαν αἱ Ἀθῆναι. Eur. Hipp. 1467. σὲ τοῦδε ἐλευθερῷ φόνου, I clear you. Od. E. 397. ἀσπάσιον δὲ ἄρα τὸν γε θεοὶ κακότητος ἔλυσαν. Hesiod. Th. 528. ('Ηρικλῆς Προμηθέα) ἐλύσατο δυσφροσυνάων. Eur. Phœn. 1028. νόσου τὴνδε ἀπαλλάξω χθόνα: and passim:

- 'Αγαμέμνονός θ' ἔκατι, παιδί ἐμὸν κτανεῖν. 1180  
 ἀλλ', ὦ κάκιστε, πρῶτον, οὕποτ' ἀν φίλον  
 τὸ βάρβαρον γένοιτ' ἀν "Ελλησιν γένος,  
 οὕτ' ἀν δύναιτο. τίνα δὲ καὶ σπεύδων χάριν  
 πρόθυμος ἥσθα; πότερα κηδεύσων τινὰ,  
 ἢ ξυγγενῆς ἀν, ἢ τίνι αἰτίᾳν ἔχων; 1185  
 ἢ σῆς ἔμελλον γῆς τεμεῖν βλαστήματα,  
 πλεύσαντες αὖθις; τίνα δοκεῖς πείσειν τάδε;  
 ὁ χρυσὸς, εἰ βούλοιο τάληθῆ λέγειν,  
 ἔκτεινε τὸν ἐμὸν παιδα, καὶ κέρδη τὰ σά.  
 ἐπεὶ δίδαξον τοῦτο πῶς, ὅτ' ηὐτύχει 1190  
 Τροία, πέριξ δὲ πύργος εἶχ' ἔτι πτόλιν,  
 ἔζη τε Πρίαμος, "Εκτορός τ' ἥνθει δόρυ,  
 τί δ' οὐ τότ', εἴπερ τῷδ' ἐβουλήθης χάριν  
 θέσθαι, τρέφων τὸν παιδα, καν δόμοις ἔχων,  
 ἔκτεινας, ἢ ζῶντ' ἥλθες Ἀργείοις ἄγων; 1195  
 ἀλλ' ἥνιχ' ἡμεῖς οὐκέτ' ἥμεν ἐν φάει,  
 καπνῷ δ' ἐσήμαιν' ἀστυ πολεμίων ὕπο,

and with transposition, Hec. 1187  
 (=1179.) ὃς φῆς Ἀχαιῶν πόνου ἀπαλλάσσων διπλοῦν—παιδί ἐμὸν κτανεῖν, for ἀπαλλάσσων Ἀχαιοὺς πόνου διπλοῦ." Matth. Gr. Gr. § 331. Cf. Hec. 875.

1180. ἔκατι. The Attics use the following Doric forms: Ἀθάνα, δαρδος, ἔκατι, κυναγδος, ποδαγδος, λοχαγδος, ξεναγδος, δπαδδος, Κραρε: see Porson Or. 26. 1323.

1187. "πείθω is found with two accus. Herod. i. 163. ὡς τοῦτο οὐκ ἐπειθε τοὺς Φωκαιέας. Xen. Hier. i. 16. ἐκεῦδ γ' οὐκ ἀν ἔτι πείσαις ἀνθρώπων οὐδένα, ὡς κ. τ. λ. Hence πείθεσθαι τι. Herod. viii. 81. Οἱ πλεῦνες τῶν στρατηγῶν οὐκ ἐπείθοντο τὰ ἔξαγγελθέντα. Thuc. ii. 21. διδ δὴ (τιλγ. δὲ) καὶ ἡ φυγὴ αὐτῷ (Πλειστοάνακτι) ἐγένετο ἐκ Σπάρτης, δόξαντι χρήμασι πεισθῆναι τὴν ἀναχώρησιν." Matth. Gr. Gr. § 413.

1190. "Aldus who in v. 18. above had edited ηὐτύχει, here and below 1210. has εὐτύχει." Porson.

1193. χάριν θέσθαι, to confer a favor: El. 61. ἐξέβαλέ μ' οἴκων, χάριτα τιθεμένη πόσει. In 887. we have the phrase δοῦναι χάριν.

1196. οὐκέτ' ἥμεν ἐν φάει, Paraphr. οὐκέτι ὑπήρχομεν ἐν εὔτυχῃ ἐν τῷ ξῆν: another gloss has οὐκέτ' ἐξώμεν, which is more correct: Hecuba alludes to Priam and the rest of her family. Εἶναι ἐν φάει is opposed to εἶναι ἐν Αἴδου. Thus above 166. οὐκέτι μοι Βίος ἀγαστὸς ἐν φάει. Eur. Phoen. 1295. ήν μὲν φθόσω Παιδας πρὸ λόγχης, δύμδος ἐν φάει βίος Θανοῦσι δ' αὐτοῖς ξυνθανοῦσα κείσομαι, where βίος ἐν φάει and ξυνθανοῦσα are opposed.

1197. "Thus Ald. Others have first καπνὸς, then ἐσήμαν', or ἐσήμην'." Porson. The better reading seems to be ἐσήμηνε, as in Herac. 830. 'Επει δ'

ξένοι κατέκτας σὴν μολόντ' ἐφ' ἔστιαν;  
 πρὸς τοῖσδε νῦν ἀκουσον, ὡς φανεῖ κακός·  
 χρῆν σ', εἴπερ ἥσθα τοῖς Ἀχαιοῖσιν φίλος, 1200  
 τὸν χρυσὸν, ὃν φῆσ οὐ σὸν, ἀλλὰ τοῦδ', ἔχειν,  
 δοῦναι φέροντα πενομένοις τε καὶ χρόνον  
 πολὺν πατρώας γῆς ἀπεξενωμένοις·  
 σὺ δ' οὐδὲ νῦν πω σῆς ἀπαλλάξαι χερὸς  
 τολμᾶς, ἔχων δὲ καρτερεῖς ἔτ' ἐν δόμοις. 1205  
 καὶ μὴν τρέφων μὲν, ὡς σε παῖδ' ἔχρην τρέφειν,

*ἔσθιμην* δρυιον Τυρσηνική Σάλπιγγι, which will illustrate the construction of our line: *ἔσθιμην* is impersonal: *when a clear signal was given with the Tyrrhene trumpet: καπνῷ answers to σάλπιγγι: ἔσθιμην δὲ καπνῷ θοτού ὑπὸ πολεμίων (εἰναι).* This use of *σημαίνω* is frequent in Xenophon: e.g. Anab. iii. 4, 3. ‘Εσθίμην τοῖς “Ελλησι τῇ σάλπιγγι: sometimes τῇ σάλπιγγι is omitted: ibid. ii. 2, 2. ἐπειδὰν δὲ σημήνῃ τῷ κέρατι ὡς ἀναπαύεσθαι, cum signum datum fuerit: and again i. 2, 17. ἐπεὶ ἔσάλπιγξε, προβαλλόμενοι τὰ δπλα ἐπήσαν: unless, as Elmsley suspects, this *ἔσάλπιγξε* originates in a gloss upon *ἔσθιμην*; as may be the case with the addition *τῇ σάλπιγγι* in the passage first quoted.

1199. *πρὸς τοῖσδε, besides this.* “φανῆς G. N, which being admitted, ὡς would be for *ἴνα*.” Porson.

1205. *τολμᾶς, have the resolution.* On the different senses of *τολμάω*, see Monk on Eur. Alc. 285. In general it corresponds to the Latin *sustineo*, Anglice *to endure*. Here it signifies *to prevail upon yourself*. Hom. Od. A. 172. οὐδὲ δν νίδν ‘Ετλη ἔσαντα ίδεῖν, οὐδὲ προτιμυθήσασθαι. Monk compares the Latin *possum*. Virg. Æn. ix. 481. tune, illa senectas Sera meæ requies, potuisti linquere solam, Crudelis? xi. 306. quos nulla fatigant Prælia, nec victi possunt absistere ferro.

ἔχων καρτερεῖς, you persist in keeping. “Verbs which express a continuance, διατελέω, διαγίγνομαι, διάγω,

have the verb of which they express the circumstance in the participle. Herod. i. 32. “Οσ ἀν αὐτέων (τῶν ἀγαθῶν) πλεῖστα ἔχων διατελέη, continues to have. Xen. Apol. S. 3. οὐδὲν δικον διαγεγένημαι ποιῶν. Thuc. vii. 39. οἱ Συρακούσιοι ἐπὶ πολὺ διῆγον τῆς ἡμέρας, πειρώμενοι ἀλλήλων. Thus also Il. I. 326. ήματα δ' αἰματεντα διέπρησσον πολεμίζων. Eur. Or. 1678. ή δάμαρ—σε μυρίοις Πόνοις διδοῦσα δεῦρ' ἀεὶ διῆντε.” Matth. Gr. Gr. § 552.

1206. “καὶ μὴν τρέφων μὲν παῖδα γ' ὡς σ' Ms. Reg. Soc. which would not be amiss, if others coincided. It is founded upon the reading of R. and M. παῖδ' ὡς σ' ἔχρην. Thus the order of the words would be more clear, neither would the particle be without force, since the Attics so frequently add γε after καὶ μὴν, οὐ μὴν, καίτοι, etc. but with something intervening. See my note on Phœn. 1638. Aristoph. Nub. 874. Καίτοι ταλάντου τοῦτ' ἔμαθεν ‘Τπέρβολος. Thus almost all Ms. and Suidas v. Τάλαντον. But the same Suidas v. ‘Αναπειστηρίαν has ἔμαθ. The Ravenna Ms. after καίτοι adds γε. Read therefore, τοῦτο γ' ἔμαθ ‘Τπέρβολος. This particle is very often dropt, in no case oftener than after οὗτος and δδε. Brunck has rightly preferred τοῦτο γ' ἐπέτρεπον ποιῶν in Plut. 1078. (1079.) In Nub. 192. he has rightly restored Οὗτοι γ' for Οὗτοι δ'; but a little previously 189. he has faultily edited τοῦτ' ἔτι φροντίζετε instead of τοῦτο γε φρ. At least he

σώσας τε τὸν ἔμὸν, εἶχες ἀν καλὸν κλέος.-  
ἐν τοῖς κακοῖς γὰρ ἀγαθοὶ σαφέστατοι  
Φίλοι· τὰ χρηστὰ δ' αὖθ' ἔκαστ' ἔχει φίλους.

εἰ δὲ ἐσπάνιζες χρημάτων, ὁ δὲ ηὔτυχει, 1210

Θησαυρὸς ἀν σοι παῖς ὑπῆρχ' οὐμὸς μέγας·

νῦν δὲ οὐτ' ἔκεινον ἀνδρ' ἔχεις σαυτῷ φίλον,

χρυσοῦ τὸ ὄνησις οἴχεται, παῖδες τε σοὶ,

αὐτός τε πράσσεις ἀδε. σοὶ δὲ ἐγὼ λέγω,

Ἄγαμεμνον, εἰ τῷδε ἀσκέστεις, κακὸς φανεῖ. 1215

οὐτ' εὔσεβὴ γὰρ, οὔτε πιστὸν οἷς ἔχειν,

οὐχ ὅσιον, οὐ δίκαιον εὖ δράστεις ξένον·

αὐτὸν δὲ χαίρειν τοῖς κακοῖς σε φήσομεν

τοιοῦτον ὄντα δεσπότας δὲ οὐ λοιδορῶ.

10. ΦΕῦ, ΦΕῦ· Βροτοῖσιν ὡς τὰ χρηστὰ πράγματα 1220

χρηστῶν ἀφορμὰς ἐνδίδωστεις λόγων.

Ιγαμ. ἀχθεινὰ μὲν μοι, τὰλλοτεια κρίνειν κακά·

ὅμως δὲ ἀνάγκη. καὶ γὰρ αἰσχύνην φέρει,

πρᾶγμα ἐς χέρας λαβόντες ἀπάσασθαι τόδε.

should have substituted τοῦτο γ' ἔτι ποντίζετε, but the true reading is ιπτογή, which being corrupted at one time into τοῦτό γε, at another into τοῦτό τι, has been the occasion of this infusion. In Soph. Aj. 969. the correction, τί δῆτα τοῦτο γ' ἐγγελφεν ἀντα; will, I think, be obvious to every one." Porson.

1208. Cf. Orest. 418. ὄνομα γὰρ, γον δὲ οὐκ ἔχουσιν οἱ φίλοι, Οἱ μὴ πτλαῖσι συμφοραῖς δυτες φίλοι. Ennius Cic. de Amic. 17. *Amicus certus* re incerta cernitur.

1209. Cf. Ovid Trist. i. 8, 5. Donec quis felix, multos numerabis amicos. τον. xix. 4. wealth maketh many friends.

1210. "Ei with the indic., and in conclusion the optative, with ἀν, when the condition contains a determinately expressed case, and the

conclusion is accompanied by the expression of a mere conjecture, or contains a consequence which is merely possible or probable." Matth. Gr. Gr. § 524. In this case εἰ is equivalent to suppose. Thus Deinosth. Olynth. I. Εἰ μὲν γὰρ ὑφ' ἡμῶν πεισθέντες ἀνείλοιτο τὸν πόλεμον, σφαλεροὶ σύμμαχοι καὶ μέχρι του ταῦτ' ἀν ἐγνωκότες θῶσιν : ibid. Εἰ γὰρ τὴν αὐτὴν παρειχόμεθ' ἡμεῖς καὶ ὑπὲρ ἡμῶν αὐτῶν προθυμίαν, ἡνπερ ὑπὲρ τῆς Εὐβοέων σωτηρίας, εἴχετε ἀν Ἀμφίπολιν τότε.

1220. Dr. Brasse on Soph. Ed. C. 306. 954. has remarked that the interjection φεῦ, φεῦ, is not confined to sorrow; but is used to indicate also surprise, wonder, triumph, or admiration. Here it expresses surprise that Hecuba should have such powerful arguments in defence of an atrocious act.

έμοὶ δ', οὐ εἰδῆς, οὔτ' ἐμὴν δοκεῖς χάριν,  
οὔτ' οὖν Ἀχαιῶν, ἀνδρὸς ἀποκτεῖναι ξένου,  
ἀλλ' ὡς ἔχης τὸν χρυσὸν ἐν δόμοισι σοῖς  
λέγεις δὲ σαυτῷ πρόσφορ', ἐν κακοῖσιν ὅν.  
τάχ' οὖν παρ' ὑμῖν ράδιον ξενοχτονεῖν  
ἡμῖν δέ γ' αἰσχυρὸν τοῖσιν "Ελλησιν τόδε.

πῶς οὖν σε κρίνας μὴ ἀδικεῖν φύγων φόγον;  
οὐκ ἀν δυναίμην. ἀλλ' ἐπεὶ τὰ μὴ καλὰ  
πράσσειν ἐτόλμας, τλῆθι καὶ τὰ μὴ φίλα.

Πο. οἵμοι, γυναικὸς, ὡς ἔοιχ', ἥσσωμενος  
δούλης, ὑφέξω τοῖς κακίσιν δίκην.

Αγαμ. οὐκουν δίκαιώς, εἴπερ εἰργάσω κακά;

Πο. οἵμοι τέκνων τῶνδ', ὄμμάστων τ' ἐμῶν, τάλας.

1229. A very opposite character is attributed to them. "The barbarian Thracians, enemies of science and useful industry, votaries of the horrid imaginary deities of war and rapine, held, in opposition to the Greeks, principles of the purest morality and humanity, and carried them in practice even to excess. 'Charidemus knew,' says the same great orator (Demosthenes) who has reported with complacency the murder of Cotys, and the honors granted by the Athenians to his assassins, 'that, had Miltocythes been surrendered to Kersobleptes, his life would have been secure: because the law of the Thracians forbids to kill one another. The Thracians, it appears, not only abhorred that flagitious and base assassination, so familiar among the most polished of the Greeks, but all killing of those who had been once admitted to friendship; so that even treason against the state did not, in their idea, justify capital punishment.' Mitford's Hist. of Greece, Vol. vii. p. 418.

1231. μὴ ἀδικεῖν, not μὴ ὀδικεῖν. Elmsley in Eur. Heracl. 460. writes μὴ ἀμαθεῖ: his note is worthy of attention: "Quæ hic μὴ ἀμαθεῖ habent

editiones omnes, infra v. 882. μὴ ἀτοπίσασθαι plene scriptum exhibent. Pronuntiandum puto, μὰμαθεῖ, μὰποτίσα σθαι. Signum elisionis in his locis habere non debet. Nullam enim vocem in initio vocis elidunt Attici nisi E, eamque tantum in certis quibusdam vocibus. Mὴ ἀδικεῖν plene scriptum habet Aldus in Hec. 1231. μὴ ἀντ Androm. 809. μὴ ἀδικεῖ Cycl. 271. μὴ ἀποδέξηται Hel. 838. μὴ ἀποδώσω ibid 1017. Talia in codd. plerumque plena scripta exhiberi auctor est Valcke narius ad Hippol. 996."

1236. "Beck attributes this line to Hecuba. Aldus οὐκοῦν. To Hecuba also it is given by the Scholiast of Homer, in Townley's Ms., if the reading is correct, Il. N. 154. δεῖ συναπτικὸς, ἀντὶ τοῦ ἐπελ· ὡς τὸ χρῆ δεῖ εἰσφῆμα· καὶ δεῖ Εὐριπίδης οὐκ οὐν εἴργασται τάδε——But εἴργασται must be read; with respect to τάδε I do not decide. We may observe by the way that χρῆ in Phœn. 84. is defended by this scholium." Porson. εἶ for ἐπεί occurs in Med. 766. τί δῆτ' ἔχρησι λέξον, εἰ θέμις κλίνειν. Cf. 784. above

1238. "Ald. and edd. τί δαί με MSS. give τί δ' ἔμε, or τί δέ με: τί δέ Brunck. Some editors add τοῦ be

- Εκ. ἀλγεῖς τί δ' ἡμᾶς; παιδὸς οὐκ ἀλγεῖν δοκεῖς;  
 Πο. χαίρεις ὑβρίζουσ' εἰς ἔμ', ὃ πανοῦργε σύ.  
 Εκ. οὐ γάρ με χαίρειν χρή, σὲ τιμωρουμένην; 1240  
 Πο. ἀλλ' οὐ τάχ', ἡνίκ' ἂν σε ποντία νοτίς—  
 Εκ. μῶν ναυστολήσῃ γῆς ὅρους Ἐλληνίδος;  
 Πο. κρύψῃ μὲν οὖν πεσοῦσαν ἐκ καρχησίων.  
 Εκ. πρὸς τοῦ βιαίων τυγχάνουσαν ἀλμάτων;  
 Πο. αὐτὴ πρὸς ἴστὸν ναὸς ἀμβήσει ποδί. 1245  
 Εκ. ὑποπτέροις νάτοισιν, ἢ ποίω τρόπῳ;  
 Πο. κύων γενήσει πύρσ' ἔχουσα δέργυματα.  
 Εκ. πῶς δ' οἵσθα μορφῆς τῆς ἐμῆς μετάστασιν;  
 Πο. ὁ Θεηξὶ μάντις εἶπε Διόνυσος τάδε.  
 Εκ. σοὶ δ' οὐκ ἔχρησεν οὐδὲν ὥν ἔχεις κακῶν; 1250  
 Πο. οὐ γάρ ποτ' ἂν σύ μ' εἴλες ὥδε σὺν δόλῳ.  
 Εκ. θανοῦσα δ' ἡ Ζώσ' ἐνθάδ' ἐκπλήσω βίον;

fore παιδός. Aristophanes in Julius Pollux vii. 13. εἴ μοι κράτιστὸν ἔστιν εἰς τὸ Θησεῖον δραμεῖν, Ἐκεῖ δ' ξῶς ἀντίστιν εὔρωμεν, μένειν. Erase ἔστιν, and read with Brunck ἡμᾶν for εἴ μοι. In this play 386. over ἡμᾶς the Ms. J. has ἀντὶ τοῦ ἐμὲ, and C. in the same ink ἐμέ. You see therefore how easily they change places. On the contrary in Soph. Ed. T. 847. Triclinius, through ignorance of the metre, has thrust in εἰς ἡμᾶς βέπον. ἐμὲ, which the old editions of the Tragedian have, as well as three editions of Suidas v. Μονόξωνος, Portus and Kuster have altered." Porson. "I would point the line thus: τί δ'; ἡμᾶς παιδὸς—; τί δέ; is frequently put absolutely, when another interrogative follows. Orest. 1629. τάμα δ' οὐχὶ τλήμονα;" Schaeff.

1247. "The same prophecy had been given elsewhere by Euripides, who is quoted by Plutarch de Is. et Osir. p. 379. E. Ἐκάτης ἄγαλμα φωσφόρου τῶν ἔσει. He is ridiculed by Aristophanes in Eustathius on Od. Γ. p. 1467, 36=127, 17. καὶ κύων ἀκρίχολος Ἐκάτης ἄγαλμα φωσφόρου γενήσο- Eurip. Hec.

μαι." Porson. Ovid's account of Hecuba's transformation is different; Met. xiii. 565. Clade sui Thracum gens irritata tyranni Troada telorum lapidumque incessere jactu Cœpit: at hæc missum rauco cum murmure saxum Morsibus insequitur: rictuque in verba parato Latravit, conata loqui: locus extat, et ex re Nomen habet, viz. Cynossema. Cic. Tusc. iii. Hecubam autem putant, propter animi acerbitatem quandam et rabiem, fangi in canem esse conversam.

1249. Herodotus vii. 111. mentions an oracle of Bacchus among the Satræ, a people of Thrace. Comp. Eur. Bacch. 294. Μάντις δ' οἱ δαίμονες δέ: τὸ γὰρ βακχεύσιμον Καὶ τὸ μανιῶδες, μαντικὴν πολλὴν ἔχει. Cf. Orest. 337. δ' ναυτίλοισι μάντις.

1251. Οὐ γάρ κ. τ. λ. The Paraphrast well supplies: οὐκ ἔχρησε δηλούντι, οὐκοτε γάρ κ. τ. λ. An ellipse of a sentence is very frequent before γάρ: thus above 1240. χαίρω is to be understood.

1252. "βίον Ald. and Ms. which is evidently wrong: Brunck and Ammon

Πο. θανοῦσα τύμβῳ δ' ὄνομα σῷ κεκλήσεται—

Εκ. μορφῆς ἐπωδὸν ἡ τι τῆς ἐμῆς ἔρεις;

Πο. χυνός ταλαιίης σῆμα, ναυτίλοις τέκμαρ. 1255

Εκ. οὐδὲν μέλει μοι, σοῦ γέ μοι δόντος δίκην.

Πο. καὶ σὴν γ' ἀνάγκη παιδα Κασάνδραν θανεῖν.

Εκ. ἀπέπτυσ'. αὐτῷ ταῦτα σοι δίδωμ' ἔχειν.

Πο. κτενεῖ νιν ἡ τοῦδ' ἄλοχος, οἰκουρὸς πικρά.

Εκ. μήπω μανείη Τυνδαρὶς τοσόνδε παιᾶς.

1255

1260

have introduced *μόρον* into the text. But *μόρος* in the Tragedians generally signifies *death*. Musgrave's conjecture therefore seems better, *πότμον*, which he supports by the same variation in Soph. Antig. 83." Porson. Schaefer considers the passage correct as it stands, and renders thus: *Finiamne ritam, quam homo vixi, sic, ut mortua canis sim, an ut vira?*

1253. "σὸν Aldus. But σῷ three MSS. according to Musgrave, Mosq. 2. N. In Aug. 2. it is omitted." Porson.

*ὄνομα*—κεκλ. Comp. Virg. Aen. iii. 693. *nomen dixerit priores Ortygiam. Livy i. 1. Ascanium parentes dixerit nomen.*

1254. "ἢ τῇ Ald. [Cf. 999.] Reiske's conjecture is ingenious, ἢ τύχης ἐμῆς ἔρεις; In the following verse some MSS. have τέκμαρ." Porson. ἐπωδὸν the Schol. explains by ἐπώνυμον. I find no passage that defends this interpretation, which would require the dat.; ἐπωδὸς in every place quoted in the new ed. of Stephens's Thesaurus is a substantive, synonymous with γόης, *incantator, præstigiator*. If we read the line according to Reiske's conjecture, μορφῆς ἐπωδὸν ἢ τύχης ἐμῆς ἔρεις; we may construe thus: *are you going to tell me of any one who can charm away my transformation?* meaning that otherwise he might as well be silent. This ironical sense, I think, agrees better with the style of Hecuba's questions, than a serious one as to the kind of name which was to be

given to her tomb. 'Ἐρῶ is always future in the Tragedians. I mention this, because Musgrave translates ἔρεις, *dicis*.

1257. "γ' is omitted by some MSS. as also δ' 1248. badly. The addition of γε here is right, as in 1261." Porson. See the note on 770.

1258. ἀπέπτυσα, Paraphr. καταφρονῶ τῶν σῶν μαντευμάτων. This use of the word arose from the custom of *spitting* thrice to express detestation of the speaker and his sentiments: the aor. form is in use because the action preceded. Theocr. vi. 39. ὁς μὴ βασκανθῶ δὲ, τρὶς εἰς ἐμὸν ἐπτυσα κόλπον. Eur. Hipp. 610. ΤΡ. ὁ πᾶ, τι δρδεῖς; τὸς φίλους διεργάσει. ΙΠ. ἀπέπτυσ'. οὐδεὶς ἀδικος ἔστι μοι φίλος. Iph. A. 874. Πῶς; ἀπέπτυσ', ὁ γεραῖ, μῦθον. Hel. 672. Ἀπέπτυσα μὲν λόγον. Observe that in the two latter passages the ellipse is supplied. Compare Catull. 50, 18. *precisque nostras, Otamus, cave, despicias, ocella.* Ovid. Rem. Amor. 123. *Respiuit atque odio verba monentis habet.*

αὐτῷ ταῦτα—ἔχειν. Comp. Theocr. vi. 23. —αὐτῷ δ μαντισ δ Τήλεμος ἔχθρ' ἀγορεύων, 'Εχθρὰ φέροι ποτὶ οἴκον, δπως τεκέεσσι φυλάξῃ.

1260. "Any one would be led to conjecture μήποτε for μήπω. But the Attics sometimes use μήπω in the same sense, as it were by the figure λιτότης. Sophocles Electr. 403. Οὐ δῆτα μήπω νοῦ τοσόνδε εἶην κενή, cited by Suidas v. Κενέδην." Porson.

Πο. καντόν γε τοῦτον, πέλεκυν ἐξάρασ' αὖν.

Αγαμ. οὗτος σὺ, μάνιει, καὶ κακῶν ἔρας τυχεῖν.

Πο. κτεῖν, ὡς ἐν "Ἄργει φόνια λουτρά σ' ἀναμένει.

Αγαμ. οὐχ, ἔλεξετ' αὐτὸν, δημῆτε, ἐκποδὰν βίᾳ;

Πο. ἀλγεῖς ἀκούων. Αγαμ. οὐκ ἐφέξετε στόμα; 1265

Πο. ἐγκλείετ· εἴρηται γάρ. Αγαμ. οὐχ ὅσον τάχος  
νῆσων ἐρήμων αὐτὸν ἐκβαλεῖτε ποι,

ἐπείπερ οὕτω καὶ λίαν θρασυστομεῖ;

'Ἐκάβη, σὺ δ', ὦ τάλαινα, διπτύχους νεκροὺς  
στείχουσα θάπτε' δεσποτῶν δ' ύμᾶς χρεῶν 1270  
σκηναῖς πελάζειν, Τρωάδες· καὶ γὰρ πυοῖς  
πρὸς οἶκον ἥδη τάσδε πομπίμους ὄρῳ.  
εὖ δ' ἐς πάτραν πλεύσαμεν, εὖ δὲ τὰν δόμοις  
ἔχοντ' ἴδοιμεν, τῶνδ' ἀφειμένοι πόνων.

Χο. ἵτε πρὸς λιμένας σκηνάς τε, φίλαι, 1275  
τῶν δεσποσύνων πειρασόμενοι  
μόχθων. στερρὰ γὰρ ἀνάγκα.

1261. "καντόν σε M. N. R. as Brunck has edited from his *membranae*. But in that case the former line must be assigned to Agamemnon. For we must not suppose it to be a similar transition to that above 1179. Καντόν δὲ, which Beck has edited, is in many MSS.; but it is wrong, if what I have observed on Orest. 614. respecting Soph. Phil. 1362. (that *καὶ* and *δὲ* cannot stand in the same clause of a sentence) be correct, as I am persuaded it is. But the reading of Aldus and the Schol. καντόν τε comes nearest to the true one, which is afforded by Aug. 3. καντόν γε." Porson.

1262. "τί for σὺ E. which is worthy of notice, not of approval. A similar threat occurs in Hel. 1659. which passage, being rather corrupt, I will give at length. 'Αρχόμεσθ ἄρ', οὐ κρα-

τοῦμεν. "Οσια δρᾶν, τὰ δ' ἔκδικ' οὗ. Κατθανεῖν ἔραν ἔοικας. Κτείνε, σύγγρυ-  
πον δὲ σὴν Οὐ κτενεῖς ημῶν ἐκόντων,  
ἀλλ' ἔμ', ὡς πρὸ δεσποτῶν Τοῖσι γεν-  
γαλοῖσι δούλοις εὐκλεέστατον θανεῖν." Porson.

1267. "ποι Ald. edd. MSS. πον is edited by Ammon, Beck, and Brunck, on the authority of a few MSS. but the other I think better." Porson. See the note on 1048.

1269. 'Ἐκάβη, σὺ δ', κ. τ. λ. Porson on Orest. 615. has remarked, that when the discourse is suddenly turned from one person to another, the name stands first, then the pronoun, next the particle δέ: as Soph. Electr. 150. Νι-  
όβη, σὲ δ' ἔγωγε νέμω θεόν. See above 371.

1275. To avoid the *sigmatismus*, Schaefer proposes to read λιμένα.

## QUESTIONS.

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To what period does Porson refer the subscription of the iota?

State the principle of the orthography observed by him in  
*κάτι*, *κάν*, *κᾶν*, *κάτα*.

What is the quantity of *ἄει*, *ἰατρός*, *ἴωματι*, *λίαν*?

What is objectionable in this line?

*γύναται, τό τε λίαν καὶ φυλάσσεσθαι φθόνον.*

How should the second person of the present and future passive indicative terminate in Attic Greek? What reason has Porson assigned?

What is the rule respecting the augment in Attic Greek?  
Notice the exceptions, if any.

Give the Attic perfect and plup. of *ἀτώγω*; impf. of *καθέζομαι*, *κάθημαι*, *καθεύδω*; and second aor. middle of *ἀνέχω*.

Give Horace's definition of an iambus.

Construct a scale of the feet admissible in iambic metre.

Point out the inaccuracies of the following lines:

*τῆς εὐγενεῖας τοῦνομα τοῖσιν ἀξιος.* Hec. 381.

*ἄκαιρος εἴνοι' οὐδὲν ἔχθρας διαφέρει.*

*τηρεῖν μὲν ἐτέρους οἱ γέροντες δυνάμεθα.*

*χρὴ δέ σε, λαβοῦσαν τόνδε μόσχον νεαγενῆ :*

How is the last corrected by Porson?

What error affects the following verses?

*καὶ μὴν φίλοις ἐλεεινὸς εἰσορῆν ἐγώ.*

*ἥρεικον· αἱ δὲ κερωτυπούμεναι βίᾳ.*

*ἔκοψε κομὰν Ἀρειον, εἴτε Κισσίας.*

*εἴπερ φιλόξενὸς ἐστιν Αἰγισθου βία.*

*πάσης ἀπήμον' οἵζενος· δέχου δὲ σύ.*

*πρὸς δὲ τὸν νέφη δι' ὑδρηλὰ γίγνεται χιών.*

*ὅσπερ μέγιστον ἵαμα τῶν πολλῶν κακῶν.*

*οὐκ ἀν γένοιτο ποθ' οὗτος εὐγενῆς ἀνήρ.*

*κακὸν κακῶς νιν ἄμοιρον ἐκτρίψαι βίον.*

*πῶς εἶπας; οὐκ ἄρα δεύτερον δολούμεθα;*

*τὸν ἀντίπλαστον ἔχει νόμον κεκμηκότων.*

State Porson's corrections of the above, and the arguments upon which they rest.

What is the exception in favor of the admission of anapests in a senarius?

Does this line need correction, and why?

*ἔλεξε δ' ὁ θηροκτόνος Ἀρτεμί παῖ Διός.*

What are the principal cæsuras belonging to a senarius? Specify the kinds of each.

Define the *quasi-cæsura*.

What rule of iambic metre is violated by the following lines?

*εἰσῆλθε τοῖν τρισαθλίοιν ἔρις κακή.  
φάσμ', οὐ γέ μηδ' ὄρωμένου πίστις παρῆν.  
στρατὸς περὶ κρυσταλλοπῆγα διὰ πόρον.  
ἢ κάρτ' ἄρ' ἀν παρεσκόπεις χρησμῶν ἐμῶν.  
καὶ τἄλλα πόλλ' ἐπεικύσαι δίκαιον ἦν.  
πῶς δῆτα τοῦδ' ἐπεγγελῷν ἀν κάτα;  
πολὺς ἀνὴρ εὐδαιμόνων ἵσως πάρος.*

Mention Porson's corrections.

Define the Pause, and state the rule.

Specify the exception.

Why does the following line require correction?

*Φρονεῖς γάρ ηδη κάποσώσαις ἀν πατρός.*

How may these instances be rendered conformable to the rule respecting the Pause?

*εἰ δ' ἐγκρατεῖς φεύγουσιν, οὐδὲν δεῖ πονεῖν.  
πᾶς γάρ τις ηῦδα τοῦτο γ' ὑπὸν ἐμπόρων.*

Give Porson's corrections of these verses:

*κρύπτοντα χεῖρα καὶ πρόσωπον τοῦμπαλιν. Hec. 343.  
ὦ φίλταιθ', ἥκεις ἀρα σωτῆρ τῷν βλάβης;  
νωμῶν, δ', τ' ἐσθλὸς Ἀριόμαρδος Σάρδεσι  
πένθος παρασχών. Aesch. Pers. 321.*

*τὸ μὴ μάταιον δ' ἐκ μετώπων σωφρόνων  
ἵτω πρόσωπον ὅμματος παρ' ἡσύχουν. Aesch. Suppl. 206.*

Can you suggest a solution of the difficulty contained in these lines?

*ἡμεῖς μὲν οὖν ἐῶμεν, οὐδὲ ψαύομεν. Hec. 717.  
φεύγει τὸ ταύτης σῶφρον οὐδὲ ψεύσεται.  
κάμ' ὡς ὑπέστην θῦμα, κάτα ψεύδομαι.*

Do these lines contain violations of the same canon?

*ὅποια κισσὸς δρὺς, δύτως τῆσδ' ἔξομαι. Hec. 398.  
τίνας λόγους ἐροῦσιν· ἐν γάρ τῷ μαθεῖν.  
τούκεῖθεν ἀλσους, ὦ ξένη, τοῦδ' ἦν δέ του.*

State the cases in which the fifth foot may be a spondee.

Give the rules of the comic tetrameter catalectic.

What is the measure of the verse termed Εὐρεπίδειον τεσσαρεσκαιδεκασύλλαβον?

Specify the licences and peculiarities of comic dimeter iambics.

Construct a scale of trochaic metre.

Explain the analogy between an iambic senarius and a catalectic tetrameter trochaic.

Why are these lines wrong?

*ὅστ' ἔγω μὲν ἡλέησα κάπομορξάμην ίδων.*

*ταῦτα μοι διπλῇ μέριμν' ἀφραστός ἐστιν ἐν φρεσι.*

What licence is allowed in the case of proper names?

In what case is the second foot of a tragic tetrameter trochaic required to be a trochee?

Specify the distinctions between tragic and comic metre, iambic and trochaic.

Construct a scale of feet for a legitimate system of dimeter anapestics.

What peculiarity is observable with respect to the last syllable of a verse in a system of this kind?

To what other species of verse is this common?

Of what kind is the anapestic measure peculiar to Aristophanes?

State the rules relating to it.

Point out the errors in the following instances, and give Porson's emendations:

*τῶν ἀργυρίων· οὗτοι γάρ ισασι· λέγουσι δέ τοι τάδε πάντες.*

*καν μὴ τούτοις ἀναπειθώμεσθα, τὰ παιδάρι' εὐθὺς ἀνέλκει.*

*ὅστις παρεκινδύνευσεν 'Αθηναίοις εἰπεῖν τὰ δίκαια.*

*τὴν τὸν 'Απόλλω, τοῦτο γέ τοι τῷ νυνὶ λόγῳ εὖ προσέφυσας.*

*εἴτα διδάξας τοὺς Πέρσας μετὰ τοῦτ' ἐπιθυμεῖν ἐδίδαξα.*

*πρότερον δ' ὑμᾶς οἱ πρέσβεις ἀπὸ τῶν πόλεων ἔξαπατῶντες.*

*ἔστιν ὅπῃ δῆθ' ήντειν' ἀν ἐνδοθεν οἵσις τ' εἶης διορύξαι.*

*οἱ δὲ ξύμμαχοι, ως ἥσθοντό γε τὸν μὲν σύρφακα τὸν ἄλλον.*

*αὐτὸν δῆσας. ως μιαρώτατε, τί ποιεῖς; οὐ μὴ καταβήσει.*

*μὴ, πρίν γ' αὐτὸν ἔγω τῷ βοϊδαρίῳ τῷ 'μὲν πρώτιστ' ἀποδῶματ.*

*εὐγ' ἔξεκολύμβησεν ἐπιβάτης, ως ἔξοισων ἐπίγυνον.*

*ἥν ἔχομεν ὁδὸν λόγον εἴπωμεν, χῶσα τε νοῦς αὐτὸς ἔχει γε.*

*εἰ γάρ ὁ Πλοῦτος βλέψειε πάλιν, διανείμειέ τ' ισον ἑαυτόν.*

*ως οὐ καθορῶ. παρὰ τὴν εἴσοδον. ηδη νῦν μόλις ὄρῳ αὐτάς.*

*τοῦτο γε τοῦργον ἀληθῶς ἔστιν γενναιῶν καὶ φιλόδημον.*

State some of the licences in the Aristophanic anapestic; and account for them.

What dialect is most usual in chorusses?

Specify the Ionic forms used by the Tragedians.

Are *ēs* and *eis* used indiscriminately by comic writers?

Prove by analogy that ἐλεύθερος is not an Attic word.

How are the compounds of κέρας, κρέας, formed?

Which is the correct method of writing, γράμμ' ἔστι, χρεῖ  
ἔστι, or γραμμή ὄστι, χρεία ὄστι, and why?

Enumerate and define the several species of feet: 1. of two syllables. 2. of three. 3. of four.

Define the terms *acatalectic*, *catalectic*, *brachycatalectic*, *hypercatalectic*.

What is generally meant by a *metre*? Mention the exceptions.

Define a *penthemimer* and *hepthemimer*.

State the principal species of metre.

When is a verse termed ἀσυνάρτητος?

To what verses is the appellation *Logaædicus* given?

What is the measure of an *ithyphallic*?

What feet are admissible in an *Ionic* verse *a maiore*?

When is the verse termed *Epionic*?

State the licences in an *Ionic* verse *a minore*.

How is an *Ionic* verse *a minore* constituted?

Explain the nature of Choriambic metre.

What is meant by an Epichoriambic verse?

How is an antispast composed? Hence deduce the various kinds of antispasts.

Define the *dochmius*.

Of what does a *Pherecratean* verse consist?

State the peculiarity in the *Glyconeus*.

What feet are admissible in Pæonic metre?

Define a *versus prosodiacus*.

When is a verse termed *periodicus*?

What is an *iambelegus*?

What are *versus polyschematisti*?

What is a *Glyconeus polyschematistus*?

What are the significations of ήκω, ήκον, ἐλήλυθα?

What plays open similarly to the Hecuba?

Who was the father of Hecuba, according to Euripides, Homer, Virgil, and Ovid?

Define the force of the preposition ὑπὸ in ὑπεξέπεμψε.

Are Χερρόνησος, ήττων, proper tragic forms?

Point out and account for the peculiarity of construction in ἐκπέμπει, ἵν' εἴη; and also in μεθῆχ' ἵν' ἔχη.

Illustrate the following construction:

πατρώα θ' ἔστια κατεσκάφη,

Ἄντος δὲ βωμῷ πρὸς θεοδμήτῳ πιτνεῖ:

Point out a word in the second line, the orthography of which is objectionable.

Quote Virgil's account of the death of Priam.

State the discrepancies in the several accounts of Euripides, Homer, Virgil, and Ovid, respecting, the death of Polydorus and the circumstances connected with it.

In what consists the singularity of expression in l. 32. *τριταιον ἡδη φέγγος αλωρούμενος?*

Where have Euripides, Ovid, and Virgil, respectively fixed the situation of the tomb of Achilles?

In what respects is the following line incorrect?

*πρὸς οἴκον εὐθύνοντας εἰναλίαν πλάτην.*

Illustrate the figure termed *Σχῆμα σολοικοφανὲς*, or *πρὸς τὸ σηματινόμενον*.

Distinguish between *λαβεῖν* and *λαχεῖν γέρας*.

Also between *αἰτέω* and *ἐξαιτέω*, *φεύγω* and *ἐκφεύγω*.

What is the construction of *τυγχάνω*, *λαγχάρω*, *κυρέω*?

What cases does *ἐποδῶν* take after it?

What peculiar force frequently belongs to the pronoun *ὅδε* in the Tragedians?

Distinguish between *πράσσεις κακῶς* and *ποιεῖς κακῶς*.

Define the force of *ποτε* in interrogations. What Latin word corresponds to it?

What is the rule respecting the use of the Doric dialect in anapestics?

Which is preferable, *οἶσθ' ὅτι*, or *ὅτε*? In *μέμνησαι δῆθ', ὅτι* *ἐπὶ στρατιᾶς* &c. r. λ. why cannot *ὅτι* stand for *ὅτε*?

Illustrate and explain the construction *σχεδίας*, *λαΐφη προτόνοις ἐπερειδομένας*.

What is observable in the use of the term *Δαναῶν* by Euripides?

Explain the peculiar sense which *πῶλος* bears in the Hecuba and other plays.

Distinguish between *μαζὸς* and *μαστός*.

Exemplify the construction of l. 143. *ἄλλ' οὐτε ναοὺς, οὐτε πρὸς βωμούς.*

Is *ἀργὴ* in use in Attic writers?

What is the quantity of *ἀπύνω*?

Give the derivations of *φροῦδος*, *φρούμιον*.

Distinguish between *εἶδω*, *εἰδέω*; *ἴδης*, *εἰδῆς*, *εἰδῆς*.

State the peculiar application of *πτήσσω*.

Construe accurately: *τι τόδ' ἀγγέλλεις*; l. 186.

Illustrate the idiom *ἀμέγαρτα κακῶγ*.

Explain the force of the pronouns *μοι* and *σοι*, also *michi* in Latin, when redundant.

Point out the inaccuracies of the following line: Aristoph. Av. 277.

*Tis ποτ' ἔσθ' ὁ μουσόμαντις ἄτοπος ὅρνις ὀριβάρης;*

How are the particles *kai* and *μὴν* frequently used in the Tragedians?

Give the significations of *κραυθεῖσαν*, *κραυθεῖπαν*, *κυρωθεῖσαν*.

Explain the Attic idiom: *οἶσθ' οὖτ' ὁ δρᾶσον*.

In what case are the Tragedians particularly partial to the article *τοῦ*?

Explain and illustrate the use of adjectives followed by a gen.: as *καρδίας δηκτήρια*.

State the construction of *φθονέω*. Give a parallel instance of *nvideo* from Horace.

How are *μέμνημαι*, *αἰσθάνομαι* and similar words construed with participles? Give analogous instances from Latin writers.

Distinguish between *ἄπτω* and *ἄπτομαι*.

Which is correct, *φῆσ*, or *φήσ*?

Which is the Attic form, *δύνα*, *όδυνā*, or *δύνη*, *όδυνῆ*?

What are the meanings of *τελεῖ φόνον*, and *τίνει φόνον*?

What is the construction of *ἔργαζομαι*, *ποιέω*, *δράω*, in Attic writers?

What is the difference between *χρῆ νιν αἴτειν*, and *χρῆν νιν αἴτειν*?

What is Dawes's remark on the construction of *ἄλις* in Homer?

What is the construction of verbs signifying *to recollect*, *to forget*, *to take any thing from one*?

Distinguish between *φιλόπατρις*, *φιλόπολις*, *φιλέλλην*.

Which is the Attic form, *'Αχαικός*, or *'Αχαικός*?

Does Homer say *βίη Ἡρακληίη*, *ηπερ*, or *οσπερ*, and why?

What is the meaning of *λέγομαι* and *λέξομαι* in Attic writers?

Distinguish between *αὐτὸς*, and *ὁ αὐτὸς*.

Illustrate by parallel instances the pleonasm *μακρῶν ὁδυράτων θρήνους*.

Give Dawes's canon respecting the quantity of a short syllable before *βλ*, *γλ*, *γμ*, *γν*, *δμ*, *δν*; and the limitations prescribed by Porson.

Give instances of participles used for substantives.

What is the quantity of comparatives in *ιων* in Attic and Ionic writers?

Explain the construction of *ἄξιος*.

In what sense is *βλέπω* frequently used?

Translate the phrase *ἀμαθίαν ὄφλήσομεν*, and give an imitation of this Grecism from Horace.

Compare the usage of *θαυμάζω* and *miror*.

Is *ἥδε* altogether a Homeric word?

Which form of the aor. pass. is preferred by the Tragic writers?

What is objectionable in the following line?

*κρύπτοντα χεῖρα, καὶ πρόσωπον τοῦμπαλιν.*

What remark does Porson make on the expression *οὐκ εἰωθὼς ὅν*?

Explain and illustrate this construction:

"Ἐπειτ' ἴσως ἀν δεσποτῶν ὥμῶν φρένα  
Τύχοιμ' ἀν, οἵστις—.

What is the distinction between *γεύω* and *γεύομαι*? What the difference in construction?

Give instances of a comparative after *μᾶλλον*, and superlative after *μάλιστα*.

By what argument has Porson shown that *πῶμα*, not *πόμα*, was the Attic form?

Point out the peculiarities in the construction of the following line:

*ὅποῖα κισσὸς δρυὸς, ὅπως τῆσδε ἔξοματ.*

What is wrong in the reading of this line?

*Οὐ μήν γε πείθη τοῖσι αὖ συφωτέροις.*

How does the construction of *μεθιέσθαι*, *μεθίεναι*, vary?

What sense do *εἶμι* and its compounds bear in Attic and other writers?

Explain the force of *μὴ σύ γε*.

What is the ellipse in *ἐν Αἴδου*?

How many children are attributed to Hecuba?

Define the term Datismus.

Give instances of the play on the word *χαῖρε*.

Explain and illustrate this construction:

*θανούσης ὅμμα συγκλείσει τὸ σόν.*

How does the quantity of *λύω* vary in Homer and tragic writers? Also of *καλός*?

Why is the accent on *αῦρα* wrong?

Is *ὁ γύης* or *ἡ γύη* the Attic form?

Give the derivation of the word *ἄμπυξ*.

What peculiar ceremony was observed at the *Παναθήναια*?

What meaning do *κοιμίζω* and *κοιμάω* sometimes convey?

In what sense is *κέκλημα* frequently understood?

Compare the construction of *ἀλλάσσω* and *muto*.

To what charge are Euripides and Aeschylus exposed with respect to the introduction of characters on the stage?

Is the junction of *ἄλλως—μάτην* in v. 487. a defensible pleonasm?

Cite passages illustrative of the action expressive of sorrow in v. 494.

*κόνει φύρουσα δύστηνον κάρα.*

Exemplify the construction of this line :

*τίς οὖτος σῶμα τοῦμὸν οὐκ ἔξι*

*Κεῖσθαι;*

Give the meaning and derivation of the verb *έγκορω*.

Explain the phrase *οἵμοι, τι λέξεις*;

Give Dawes's canon respecting the use of the masculine by a female, as in the following words, which are those of Hecuba :

*οὐκ ἀρ' ὡς θανονυμένους*

*μετῆλθες ἡμᾶς;*

Distinguish between *πῶς καὶ νιν ἐξεπράξατ'*; and *καὶ πῶς νιν ἐξεπράξατ'*;

Give the rule for the constr. *λαβὼν Πολυξένην χερός*.

Produce instances of neuter verbs followed by an accus.; as *ἔρρει—χοάς*.

Distinguish between *κηρῦξαι* and *κηρύζαι*.

State the reasons for preferring *Δέξαι χοάς μοι τάσδε* to *Δέξαι χοάς μον τάσδε*.

Give the meaning and derivation of *ἐπιφρόθέω*.

Define the figure Oxymoron, and give instances.

What is the constr. of *κρύπτω* and verbs of similar meaning?

Construe the phrase *οὐκ εἰ τι δώσων*; and give your reason.

Why is this reading wrong?

Hec. 578.—*τοιάδ' ἀμφὶ σῆς λέγον*

*Παιδὸς θανούσης.*

What is the frequent force of the first aorist active, and the perfect in Latin?

Why is the reading of this line disputed?

*ἔχει γέ τοι τι καὶ τὸ θρεφθῆται καλῶς.*

Explain the construction : *ἔνεγκε δεῦρο ποντίας ἀλός.*

To what figure is the expression *τύμφην ἄινρφον* referred?

Cite parallel instances from Greek, Latin and English authors.

Illustrate the formula, *τι γὰρ πάθω*;

Give instances of a double superlative from Greek and Latin writers.

Under what limitations is the article used for the pronoun relative?

For what tense is the present often put?

What is the form of the fem. from masculines in *ων*?

Give the probable derivation of *δρύπτω*.

Point out the peculiarity of construction in *θῆλυν αποράν*.

Quote a similar idiom to *εἰ βλέποντα φῶς* from Horace.

Exemplify the periphrases *κάρα Κασάνδρας, δεσπότου δέμας*.

Give instances of the construction of *λακέω, λέγω, εἰπεῖν* with an accus. of the person.

What is the quantity of λακέω, λέλακα ?

What words are analogous to πέσημα, a corse ?

In the words χρυσὸν ὡς ἔχοι κτανών ; what is to be noticed with regard to the construction ?

In what case are the particles ἀλλὰ γάρ of frequent occurrence ? Notice the coincidence in the use of *sed enim*.

How, and for what reasons, would you correct a senarius commencing thus ?

*Kai πρὸς τί ταῦτ' ὁδύρομαι;*

Correct on the same principle the following trochaic :

*ἄστε' ἐγὼ μὲν ἡλέησα κάπομορξάμην ιδών.*

What is the ellipse in ἵκετεύω σε τῶνδε γουνάτων ?

Give instances of the figure Anastrophe. Also of that termed ὑστερον πρότερον.

Cite instances of construction similar to that of the following line :

*πρὸς ἄνδρ', ὃς ἄρχει τῆσδε Πολυμῆστωρ χθονός.*

By what Anglicism may the force of ἥπον be expressed ?

In λοῦτρ' φέχετ' οἴσουσ' έξ ἀλός, and λούτρ' φέχετ' οἴσουσ', what would λοῦτρ' and λούτρ' respectively signify ?

Hec. 781. *κοινῆς τραπέζης πολλάκις τυχῶν ἐμοὶ,*  
*ξειρίας τ' ἀριθμῷ πρῶτα τῶν ἐμῶν φίλων :*

Give Porson's restitution of the second of these lines, his reasons, and manner of accounting for the depravation.

Translate the phrase στέργοιμ' ἄν : v. 777.

In what meaning do φέρω and *fero* coincide ?

In ποῖ μ' ὑπεξάγεις πόδα ; what does μ' stand for ?

Illustrate the senses of ἵνα with the subjunctive, optative, and indicative.

What is the signification of the future middle in Attic writers ?

Which declension do the Attics prefer, σκότος, οὐς, or σκότος, οὐ ?

In v. 825. why is κόραισι, Musgrave's correction for κόμαισι, inadmissible ?

Cite phrases analogous to δι' οἴκτου ἔχειν.

Translate the expression ἔστιν γ. Produce others corresponding.

Cite instances of *si* in Latin used as the Greek *ei* for *utnam*.

Distinguish between πρὸς τούτοις and πρὸς ταῦτα.

How did the Greeks apply the epithet βάρβαρος ?

How do κεκεύθασι and κεκεύθουσι differ ?

What is the proper quantity of φορέα ? What is the quantity of the elided α in κεστρέ' ὄπτόν ?

What is remarkable in the construction *Λῆμνον ἀρσένων ἔξη-*  
*κτοῖαν?*

Illustrate the constr. *κηλῖδ' οἰκτροτάταν κέχρωσαι.*

What is observed on the word *ῆμος?*

What is the usual constr. of *πάνω, λήγω, &c.*?

Explain the words *μονόπεπλος, Δωρὶς ὡς κόρα.*

Distinguish between the forms *ἀνύτω* and *ἀνύω.*

What is the difference in the signif. of *ἀπειπεῖν* with a dat. and an accus.?

What is wrong in this reading?

Hec. 936. *ἀλάστορος τις δῖδυς.*

Scan v. 944. *φύρουσι δ' αὐτὰ θεοὶ πάλιν τε καὶ πρόσω.*

Trace the senses in which the verb *προκόπτω* is used.

State the general meaning of the gen. case.

Exemplify the expression *προσβλέπειν ὄρθαις κόραις.*

What is the construction of the impersonals *δεῖ, χρὴ, and the*  
*substantives χρεῶ, χρειῶ, χρεῖα?*

What is the constr. of *ἐρωτᾶν, ἔρεσθαι, and similar verbs?*

Under what limitations is *ὡς* used for *eis?*

What is the construction of the verbs *δνασθαι, ἐπανρεῖν,*  
*ἀπολαύειν, etc.?*

Exemplify the idiom *κρύψασ' ἔχεις.*

Explain the phrases *λῦσαι, κινεῖν πόδα.*

Give the significations of *ἄντλος.*

State the derivation, meaning, and construction of *ἀμέρδω.*

Compare the usage of *ἴχνος* and *vestigium.*

What tenses of the conjunctive are used in negative propositions after *μή* or *οὐ μή?*

Give instances of the gen. with adverbs of place, as *ποι—*  
*μνχῶν;*

Translate and explain the phrase *τνφλὸν φέγγος ἀπαλλάξας.*

Do the Dorians say *τᾶν γυναικᾶν, τᾶν φρενᾶν?*

Give the meaning and derivation of the verb *ἄρνυμαι.*

Compare the usage of the infin. in the Latin poets corresponding to that in Greek with *ώστε* understood.

What do *ποῦ, ποῖ, πῶ* respectively denote?

How does the quantity of *φᾶρος* or *φάρος* differ in Homer and the Tragedians?

Scan v. 1077. *κλύει τις, η̄ οὐδεὶς ἀρκέσει; τί μέλλετε;*

Notice the variations in the quantity of *Ὀρίων* and *Orion.*

Give instances of the neuter plural used for the neuter sing. in Greek and Latin writers: as in 1089. *ξνγγνωστὰ,—ταλαίνης*  
*ἴκαπαλλάξαι σόης.*

Illustrate the expression *Ἡχὼ—πέρπας ὁρεῖς παῖς.*

How do the Attics form the pluperfect of *εἰδέω, scio?*

Give instances of the ellipse of *μόνον*.

Notice the peculiarities of idiom in the expression, *οὐτος*, *τι πάσχεις*;

Give instances of verbals used actively, as *ὑποκτός*.

What canon is violated by this constr., *ἔδεισα, μὴ Τροίαν ἀθροίσῃ*?

In what way were the Greeks subsisted during the Trojan war?

In what case do the old Attics use a plural verb with a neuter plural?

In the phrase *πολεμίων δίκην*, what may be considered as the primary meaning of *δίκη*?

Which is Attic Greek, *οὐδὲν ἥνυτον τάλας*, or *οὐδὲν ἥνυον*?

Hec. 1160. *εἴ τις γυναικας τῶν πρὸν εἴρηκεν κακῶς,*  
*ἢ νῦν λέγει τις, ἢ πάλιν μέλλει λέγειν :*

the second of these may also be read thus:

*ἢ νῦν λέγων ἔστιν τις, ἢ μέλλει λέγειν,*

or, *ἢ νῦν λέγων ἔστ', ἢ πάλιν μέλλει λέγειν :*

Give Porson's reasons for preferring the first method.

What is the vocative of *μέλεος* in Attic writers?

Explain the force of *ἀεὶ* with a participle, as *ὁ ἀεὶ ξυντυχών*. Compare a similar use of *semper* in Cicero.

Which of the expressions *μὴ μέμφου*, *μὴ μέμψαι*, *μὴ μέμφῃ*, *μὴ μέμψῃ* are correct?

Give instances of the figure termed by Lesbonax *τὸ σχῆμα Ἀττικόν*.

Give the derivation and proper application of *σαθρός*.

Enumerate the Doric forms used by the Attics.

What is the rule respecting the use of *γε* after *καὶ μὴν*, *οὐ μὴν*, *καίτοι* etc. by the Attics?

What was the character of the Thracians?

Should *μὴ ἀδικεῖν* or *μὴ δικεῖν* be written, and on what principle?

Relate the story of Hecuba's metamorphosis from Ovid.

What is the usual signification of *μόρος* in tragic writers?

Illustrate the use of *ἀπέπτυσα*.

Why is the reading of this line erroneous?

*καύτον δὲ τοῦτον, πέλεκυν ἔξαρασ' ἄγω.*

Give the rule respecting the position of the proper name, the pronoun, and the particle *δὲ*, in transferring an address from one person to another.

EXAMINATION PAPER  
ON THE  
HECUBA OF EURIPIDES,  
PROPOSED AT TRINITY COLLEGE, CAMBRIDGE.

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A. (1) In what Olympiad, and where, was Euripides born? How old were Æschylus and Sophocles at that time?

(2) From what circumstance did Euripides derive his name? and who were his instructors?

(3) State the principal incidents of his life.

(4) Where did he die, and what honors were paid to his memory?

(5) Give the opinions of some of the ancients on the respective merits of the three Tragedians.

(6) Explain Aristotle's meaning when he says of Euripides: *τραγικώτατός γε τῶν ποιητῶν φαίνεται*.

B. (1) State the origin and progress of tragedy, with the improvements introduced by Æschylus, Sophocles, and Euripides respectively.

(2) Give some account of the feasts at which the tragic contests took place. What was the *τετραλογία*?

(3) Show the distinct meaning of the terms *τραγῳδία*, *τρυγῳδία*, *κωμῳδία*, *χορηγὸς*, *χοροδιδάπταλος*, *κορυφαῖος ὑποκριτὴς*, *πρωταγωνιστὴς*, *χορὸν αἰρεῖν*, *χορὸν διδόναι*, and *χορὸν ἔχειν*.

(4) Of what number was the tragic Chorus composed at different periods? Show that the common reason assigned for diminishing that number is false.

(5) What were the principal duties of the Chorus? What are the advantages and disadvantages of its introduction in Tragedy?

(6) Explain the terms *περιπέτεια*, *ἀναγνώρισις*, and *πάθος*. Can any of them be appropriated to the Hecuba?

C. (1) Give a short analysis of the plot of the Hecuba.

(2) Where is the scene laid? Quote the passages on which you found your opinion.

(3) From what subjects chiefly were the best Tragedies composed, according to Aristotle?

(4) What is there peculiar in the manner in which Euripides opens his plays? Quote the passage of Aristophanes which refers to this point.

(5) What are the accounts given by Ovid and Virgil respecting the manner of Polydorus' death?

(6) Arrange in chronological order of their subjects, those plays of the three Tragedians now remaining, which refer to the Trojan war; and give an account of the plot of the Troades.

D. (1) In an Iambic senary what feet are admissible, and in what places? What are the rules laid down by Horace for this metre?

(2) What are the cœsura, the quasi-cœsura, and the pause? Give instances of each from the Hecuba.

(3) When is a system of anapests most perfect? What is the parœmiac, and why so called? What is the anapestic base? Explain the term *συνάφεια*: to what species of metre is it applied?

(4) In what metre was Tragedy originally written? whence did that metre derive its name? and by whom was it first used?

(5) Against what canons laid down by Porson do any of the following lines offend?

343. κρύπτοντα χεῖρα καὶ πρόσωπον τούμπαλιν.

717. ἡμεῖς μὲν οὖν ἔωμεν, οὐδὲ ψαύομεν.

144. Ιἴτ' Ἀγαμέμνονος ἵκετις γονάτων.

782. ξεῖνας τὸν ἀριθμῷ τὰ πρῶτα τῶν ἐμῶν φίλων.

E. (1) What are the general laws of Greek accentuation?

(2) How are disyllabic prepositions accentuated when placed before, and when after, the nouns, which they govern? State the exceptions to the latter rule, and the reason for them.

(3) Why is the last syllable of the Attic futures *σημανῶ*, *ἔξελῶ* &c. circumflexed?

(4) Distinguish between enclitics and atonics. Write down the latter.

(5) How is *ἐστι* accentuated in different parts of a sentence?

(6) Give the difference of meaning made by the diacritic marks in the following words: *μαρτιας* and *μανιάς*: *πειθώ* and *πειθώ*: *ποσὶν* and *πόσιν*: *εἰπε* and *εἰπέ*: *νεῶν* and *νέων*: *ὅρος* and *ὅρος*: *οὐκοῦν* and *οὐκον*: *ἄλλα* and *ἄλλα*: *φῶς* and *φώς*: *σίγα* and *σίγα*; *ἴδου* and *ἴδού*: *εἴργειν* and *εἴργειν*: *βίος* and *βίός*.

F. Mention the customs and historical facts to which the subsequent passages severally allude; and illustrate them by quotations from Greek or Latin authors:

(1) v. 147.

*δεῖ σ' ἐπιδεῖν*

*τύμβου προπετῇ φοινισσομέναν  
αἴματι παρθένον ἐκ χρυσοφόρου  
δειρῆς νασμῷ μελαναυγεῖ.*

(2) 571. ἀλλ' οἱ μὲν αὐτῶν τὴν θαυμάσαν ἐκ χερῶν  
φύλλοις ἔβαλλον.

(3) 874. τί δ'; οὐ γυναικες εἶλον Αἰγύπτου τέκνα,

(4) καὶ Λῆμνον ἄρδην ἀρσένων ἔξφυκισαν;

(5) 1255. κυνὸς ταλαιίης σῆμα, ναυτίλοις τέκμαρ.

(6) 239. οἰσθ' ἡνίκ' ἥλθες Ἰλίου κατάσκοπος; addressed to Ulysses.

G. Give the various readings and a translation of the following passages:

(1) 187. *σφάξαι σ' Ἀργείων κοίνᾳ  
ξυντείνει πρὸς τύμβον γυνώμα,*  
*Πηλείδα γέννα.*

(2) 293. *τὸ δ' ἀξίωμα, καν κακῶς λέγηται, τὸ σὸν  
πείσει.*

(3) 317. *καὶ μὴν ἔμοιγε ζῶντι μὲν καθ' ἡμέραν  
κεὶ σμικρὸν ἔχοιμι, πάντ' ἀν ἀρκούντως ἔχοι.*

(4) 1009. *οὐπω δέδωκας, ἀλλ' ἵσως δώσεις δίκην.*  
*ἀλίμενόν τις ὡς  
ἐσ ἄντλον ἐμπεσὼν  
λέχριος, ἐκπέση  
φίλας καρδίας,  
ἀμέρσας βίοτον.*

(5) Show the objection to, and correct, the following readings:

376. *φέρει μὲν, ἀλγεῖ δ' αὐχέν'* (for *αὐχένι*) *ἐντιθεῖς Συγόν.*

578. *τοιάδ' ἀμφὶ σῆς λέγον  
παιδὸς θαυμούσης.*

H. (1) Distinguish between *χάριν* and *ἔνεκα*: *φαίνεται* and *δοκεῖ*: *τρίτος* and *τριταῖος*: *τάφος* and *ταφή*: *ἔλπις* and *δόξα*: *παρθένος*, *νύμφη*, and *γυνή*: *δουλεύω* and *δουλύω*: *θεὸς* and *δαιμῶν*: *πόλις* and *ᾶστος*: *ξένος*, *φίλος*, and *έταιρος*.

(2) Derive and explain *φόδης*, *ἀλίαστος*, *ἀκραιφνής*, *αἰχμάλωτος*, *δρύπτομαι*, and *ἄνθρωπος*.

(3) What is the full force of the prepositions in *ὑπεξέπεμψε*, *ἔξαιτέομαι*, *ἀπαιτέω*, *προκόπτω*, *ἀντισηκόω*?

I. Explain and illustrate by quotations the following idiomatic expressions:

(1) *νύμφην ἄνυμφον*. (2) *οἰσθ' οὖν ἢ δρᾶσυν*; (3) *οὐ γὰρ*

ολδα δεσπότας κεκτημένος. (4) περῶσα τυγχάνει. (5) τύχας πέθεν δέ οἰκτον ἔχω. (6) ἀλλὰ τίς χρεία σ' ἐμοῦ; (7) οὗτος, τι πάσχεις; (8) Σῆ, καὶ θαυμάσῃς ὅμμα συγκλείσει τὸ σόν.

Which of these forms have been imitated by the Latin poets?

K. (1) What is Dawes' canon respecting ὡς, ἵνα, ὅφρα etc. when they precede a subjunctive, and when an optative mood? Are there any violations of this canon in the Hecuba?

Are v. 26. καὶ κτανὼν, ἐς οἴδμ' ἀλὸς  
μεθῆχ', ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ:  
and v. 1130. μόνον δὲ σὺν τέκνοισι μ' εἰσάγει  
δόμους, ἵν' ἄλλος μὴ τις εἰδεῖη τάδε,

to be considered as exceptions to the general rule?

(2) With what tenses is ἢν denoting conditionality joined? Explain the force of the double ἢν in v. 359.

ἔπειτ' ἵσως ἢν δεσποτῶν ὡμῶν φρένις  
τύχοιμ' ἢν, ὅστις ἀργύρου μ' ὥνησεται.

(3) What case do the following words respectively govern? μέμφομαι, φθονέω, δεῖ, ἀκούω, τυγχάνω, μεθίημι, μεθίεμαι: περάω and other verbs of motion: ἤγεομαι: ὅφλειν in Euripides, and in the Attic prose writers.

L. (1) If the final syllable of a word ending with a short vowel precede a word beginning with β, what is the quantity of that syllable?

(2) What is the quantity, in Homer and the Tragic writers, of the penult. of ὁρίων, κακίων, φίλος, λίαν, λύω, ἀνήρ, ἵσος, and καλός?

(3) What is the quantity of the last syllable of Attic accusatives in α from nominatives in εις? Are there any exceptions to this rule in the Hecuba?

M. (1) Translate into Latin Hexameters, the following lines: τι γάρ με δεῖ Σῆν, γῆ πατήρ μὲν ἦν ἄναξ  
down to

τὴν Ἐκτορός τε, χάτέρων πολλῶν κάσιν.

(2) And into Latin Lyrics:

πόνοι γάρ, καὶ πόνων

down to

δίαιμον ὄνυχα τιθεμένα σπαραγμοῖς.

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## ERRATUM.

Note on v. 528. for *κηρύξαι* read *κηρύξαι*.

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*image  
not  
available*